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Catholic College Foundations and Development
in the United States (1677-1850)

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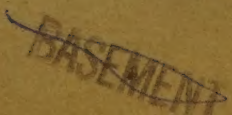
FRANCIS PATRICK CASSIDY, A. M.

A Dissertation

Submitted to the Faculty of Philosophy of the Catholic University of America in partial fulfullment of the requirements for the Degree of Doctor of Philosophy

Washington, D. C., 1924





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Nihil Obstat.

THOMAS J. SHAHAN,

Episcopus Germanicopolitanus

Censor Deputatus.

Washingtonii, D. C., die VIII May, 1924.

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FRANCIS P. CASSIDY

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PREFACE

The collegiate system of the Catholic Church in the United States may well claim to be a vital factor in the educational life of this country. We have much to be proud of in its present status and attainments. In this period of advanced educational activity however, we are prone, perhaps, to forget the wholehearted sacrifice and devotion of the pioneers who laid the foundations of many of our representative institutions in Catholic higher education of the present time. The history of these foundations and others which have since been discontinued, and of the men and women who devoted their lives to training the intellect and forming the character of the young to future usefulness, is the avenue to an understanding of the higher educational development in the young Church of America. To describe these first attempts at higher education, to watch the gradual development of the college from one diocese to another, and to note the increase and improvement in our colleges during the early decades of the last century, is the purpose of this treatise.

The present work may be divided into two periods. The period of colonial foundations extends from the opening of the first Catholic college in the United States in 1677 to the Revolutionary War. The second period begins with the establishment of Georgetown College in 1789 and extends to the year 1850. The larger portion of the treatise will of necessity deal with the collegiate institutions of the second period. It was a period of steady growth for Catholic colleges. Preparatory seminaries are not included within the scope of the work.

Only those foundations which aimed at a full collegiate development are considered. The education of women is set forth in a consideration of the academies of the period which have since developed into colleges. The curriculum and general characteristics of the college are treated as fully, it is felt, as the necessities of a clear presentation of the subject demand.

In preparing this dissertation, the writer has gone, whenever possible, to recognized authorities. He has frequently consulted the works of Dr. John Gilmary Shea, the illustrious historian of the Church in America, and also the works of the Rev. Dr. James A. Burns, the historian of the Catholic school system in the United States. He acknowledges his indebtedness to the histories of the particular collegiate institutions which are considered within the period of study, and also to the Woodstock Letters of the Riggs Library, Georgetown University. He expresses sincere thanks to the diocesan authorities for their courtesies and services. He is deeply grateful to the Rev. Dr. Patrick J. McCormick who suggested the subject of dissertation and under whose direction it was followed out. He is likewise indebted to the Rev. Dr. Edward B. Jordan who has advised him on many occasions, and to the Rev. Dr. Peter Guilday for direction in historical study.

CHAPTER I

Colonial Foundations

The first Catholic college in the United States was opened by the Jesuits in the year 1677 at Newtown, Maryland.[1] This foundation was the outgrowth of the educational activity of the Jesuit missionaries in the Maryland colony. The Fathers of the Society of Jesus, during the sixteenth and seventeenth centuries, were the most successful teachers of youth in Europe. The schools they had known at home they transplanted to America. It was natural that the educational institution, which had touched them deepest, the Jesuit college, should have been among the first to take root.

As early as 1640, there was the eager desire of the Jesuit authorities to establish a collegiate institution in Maryland. Writing to the Superior of the Maryland Mission on Sept. 15, 1640, the Superior-General of the Jesuits said:

"The hope of establishing a college which you hold forth, I embrace with pleasure; and shall not delay my sanction to the plan, when it shall have reached maturity."[2]

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1. Some historians have asserted the existence of a Jesuit college at Kaskaskia, Illinois, in the days of the French, but this assertation finds no support. Charlevoix, the historian, visited Kaskaskia in 1721. He found four Jesuits there in charge of a large French settlement and a flourishing mission consisting of two Indian villages. No mention is made by him of such an educational establishment. The "Banissement des Jesuits de la Louisiane" likewise makes no mention of a college at Kaskaskia. It would seem that the story originated after the English conquest of Canada and the British control of the territory Northwest of the Ohio. English writers in speaking of a Jesuit college evidently used the term "college" in its medieval sense, as equivalent to residence.

2. United States Catholic Magazine, Vol. VII, p. 580.

This was about the time when the movement was inaugurated to establish Harvard College. How different were the circumstances for development! Harvard met with encouragement and protection; the Jesuit school with discouragement and persecution. The Church in Maryland was surrounded by an ungrateful and hostile Protestant population, so that the Jesuits found their plans continually thwarted. It remained until after the Restoration in England and the manifestation of the friendly disposition of Charles II toward the Church for their desire of an institution of higher learning to be realized.

About the year 1639, Ralph Crouch, a former Jesuit novice, came from Europe to Maryland and for twenty years was closely associated with the Fathers of the Society here in educational and charitable work. This first schoolmaster to make his way across the Potomac,[3] found upon his arrival the center of Jesuit activity at Newtown. As there was practically no town life, the people lived on manors, plantations or farms. Even St. Mary's for many years after its settlement was not really a town, but contained a string of some houses straggling for miles along the shore.[4]

A large number of the Catholic population of the Maryland colony inhabited the vicinity of Newtown. At this place the Jesuits had a manor house[5] which commanded a view of the distant Potomac and likely served as a combination church and school house. Here Ralph Crouch began the work of teach-

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3. Dexter, History of Education in U. S., p. 65.

4. Bolton & Marshall, The Colonization of North America, p. 128.

5. The manors usually contained from 1,000 to 2,000 acres; some few contained 5,000 or more. The lords of the manors were granted lands in proportion to the number of colonists provided. See Bolton & Marshall, p. 128.

ing the children of the neighboring Catholic planters.

This school of the "Three R's" or as one of the old Maryland colonists put it "Wryeting and reading and learning to cast accompt" was in 1653 endowed by the will of Edward Cotton, a rich planter, with all his "female Cattle and their Increase for Ever" and with "one thousand pounds Weight of good sound Merchantable leaf Tobacco and Cask."[6] This endowment offered a good opportunity for the starting of the long projected collegiate institution.

Ralph Crouch who "opened schools for the teaching of the humanities" very probably taught the larger boys in the more advanced classes Latin and perhaps Greek also, the school at Newtown becoming in time a preparatory college as well as an elementary school. Not long afterward a college for the teaching of the classics or "humanities" was actually begun.

The date of opening of the college at Newtown was apparently 1677, for in the annual letter of the date of 1681 to the higher superiors in Europe we read:

"Four years ago, a school for humanities was opened by our Society in the center of the country directed by two of the Fathers; and the native youth, applying themselves assiduously to study, made good progress. Maryland and the recently established school sent two boys to St. Omer who yielded in abilities to few Europeans, when competing for the honor of being first in their class. So that not gold, nor silver, nor the other products of the earth alone, but men also are gathered from

6. This endowment was the first bequest made in behalf of education in the Maryland colony and the first made in behalf of Catholic education on this side of the Atlantic. Burns, Vol. 1, p. 96.

Cattle and tobacco were the most ordinary standards of value at the time, tobacco serving as a standard until near the Revolution.

thence to bring those regions which foreigners have unjustly called ferocious to a higher state of virtue and civilization. Two of the society were sent out to Maryland this year to assist the laborers in that most ample vineyard of our Lord."[7]

It would seem from this letter, however, that this sending of students to St. Omer's would indicate that the school had not developed a full collegiate curriculum at this time. There is no positive evidence that a complete college curriculum was ever attained at Newtown. Dr. Burns, the historian of the Catholic school system in the United States, tells us that indirect evidence would seem to justify the conclusion that eventually a complete college curriculum was developed. In support of this conclusion he writes, "This evidence centers chiefly about three points; the eager desire of the Jesuit authorities to establish a complete collegiate institution in Maryland; the need existing for such an institution there; and the actual strengthening of the faculty of the Newtown school about this time. At any rate whether the institution ever developed a complete college curriculum or not, it must be admitted that a college was established at Newtown, and this college was the second institution of the kind, in point of time, established within the present limits of the United States, being preceded only by Harvard."[8]

While Father Forster and Mr. Thomas Hathersall[9] directed the progress of the college at Newtown, Maryland, the Jesuit Fathers Harvey, Harrison and Gage labored for the establishment of "The

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7. The two members of the Society alluded to were a lay Brother and Mr. Thomas Hathersall, a scholastic. The latter was sent as a teacher to the college at Newtown. See Treacy, Old Catholic Maryland and its early Jesuits, p. 95.

8. Burns, The Catholic School system in the U. S., p. 103.

9. Shea, The Catholic Church in Colonial Days, Vol. I, p. 83.

New York Latin School" under the patronage of the governor of New York, a Catholic and an Irishman, Colonel Thomas Dongan. This New York Latin School was the first essay at Catholic education within the limits of the present Archdiocese of New York.[10]

In the first Legislative Assembly in New York, October 17, 1683, under the wise supervision of Dongan, the right of religious liberty was solemnly proclaimed. The freedom thus granted doubtlessly led the Jesuit Fathers to build hopes of founding a permanent mission in New York and of establishing an educational institution there.

In connection with their hopes of educational work, Father Warner, the English provincial, writing to the general of the Society, February 26, 1683, says:

"Father Thomas Harvey the missioner passes to New York by consent of the governor of the colony. In that colony is a respectable city, fit for the foundation of a college, if faculties are given, to which college those who are now scattered throughout Maryland may betake themselves and make excursions from thence into Maryland. The Duke of York, the lord of that colony, greatly encourages the undertaking of a new mission."[11]

Father Warner was soon joined by Father Henry Harrison and Father Charles Gage together with two lay brothers.[12] These fathers true to the spirit of the Society soon opened the classical school. Originally the institution was begun as an Episcopalian school about 1684, but failed. At Governor Dongan's instance the school was reopened in 1687.[13]

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10. Considine, Chronological Account of the Catholic Educational Institutions of the Archdiocese of N. Y., p. 8.
11. Shea, Catholic Church in Colonial Days, Vol. I, p. 90.
12. Ibid. Shea, p. 91.
13. Brodhead, History of the State of New York, p. 487.

It was situated in what then was called "King's Farm." Dongan advised that this tract of land be set aside for the maintenance of the school.[14] This grant however was denied by the king and the land was subsequently leased to Trinity Church. Its building stood at Broadway and Wall Streets on the site of old Trinity Church and the sons of some of the most important colonial families attended there. The bell of the Dutch Church in the fort was rung to summon the pupils. The classics were taught and very likely the elementary branches also.

With the establishment of the Latin School in New York and Newtown College in Maryland, the educational outlook of the church in both these colonies was very promising. The reign of James II, however, was too brief to secure any permanent result for the Church in the way of educational advancement in the English colonies. The revolution which broke out in England in 1688 was paralleled by corresponding revolutions in America, under the fanatical Leisler in New York and the infamous Coode in Maryland.

In New York it was enacted that priests "be deemed and accounted incendiaries, disturbers of the peace and safety, and enemies to the true Christian religion and shall be adjudged to suffer perpetual imprisonment."[15] In Maryland, William III, was petitioned to redeem the people "from the arbitrary will and pleasure of a tyrannical Popish government under which they had so long groaned."[16] These enactments put an end to the educational institutions of the New York and Maryland colonies.

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14. Ibid.

15. Rev. Henry Brann, D. D. The College of St. Francis Xavier, p. 2.

16. Shea, Vol. I, p. 91.

This era of persecution which lasted down to the outbreak of the American Revolution was a constant effort to render impossible the establishment of Catholic Schools. The laws on education were "to prevent the growth of Popery." The Test Oath drove the Catholic Schoolmaster from the country. Catholics were excluded from school management. The trustees were all Protestants; the teachers by law, members of the Church of England. A fine of 40 shillings a day was declared against any Catholic Father employing any but a Protestant teacher or tutor to instruct his child.[17] A forfeit of £100 was demanded of any person sending his child abroad to be educated in the Catholic faith.[18] Wealthy Catholics however, by the use of the "alias" sent their sons abroad to be educated at St. Omer's or some other of the Jesuit colleges in Europe founded for this very purpose. The student assumed a new name during the journey to Europe and the period of study there.

Yet amidst all these trials of educational persecution, the Jesuits, always solicitous for the education of youth, never ceased to labor for their intellectual training. Conscious of Penn's colony affording a safe refuge in case of hasty removal beyond the reach of Maryland's persecuting laws, these zealous missionaries crossed the Chesapeake Bay and established a college at Bohemia in Cecil County near the borders of Pennsylvania and Delaware.[19] The selection of the extreme northeast section of the colony served a twofold purpose. The establishment of the school on the borders of Penn's territory made it less liable to observation on the part of the Maryland authorities and here was

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17. U. S. Catholic Historical Magazine, Vol. VII, p. 532.
18. Shea, Vol. I, p. 359.
19. Shea, Vol. I, p. 28.

formed a center of excursions for missionary work among the neighboring Quakers and the colonists of New York and Maryland.

Under Father Mansell in 1706 a patent was taken out for 458 acres of land. This estate was subsequently enlarged and the Jesuit mission here was known as "St. Xavier's Residence on the Eastern Shore." The mission was joined in 1738 by Rev. Thomas Poulton who later from 1742 to the beginning of 1749 assumed charge at Bohemia.[20] It was under his supervision that the school was organized about the year 1744.[21]

Of the school at Bohemia Manor very little history is preserved, yet it was an educational institution of considerable repute till about 1792.[22] Wrapped in obscurity and with a precarious existence it became the chief nursery of Catholic educational life for almost half a century and produced men who were to become famous in the annals of the Church and the nascent republic. The circulating library here as at Newtown had a great educational influence on Catholic families for miles around.[23] Among the earliest known pupils[24] at this Catholic seat of learning were Edward and Benedict Neale, James Heath, Robert Brest, John Carroll, the future Archbishop of Baltimore and his cousin Charles Carroll of Carrollton, who is known to every school boy as the best penman among the signers of the Declaration of Independence.

The school consisted of the elementary and preparatory departments. The terms for board and tuition were £30 for the elementary department

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20. Ibid. Vol. II, p. 404.
21. Burns, Vol. L, p. 110.
22. Records American Catholic Historical Society, Vol. I, p. 119.
23. Shea, Vol. II, p. 405.
24. Ibid. Vol. I, p. 404.

and £40 for the preparatory.[25] The "three R's" were the branches taught in the elementary department, while Latin, algebra, history and, perhaps, Greek made up the curriculum in the preparatory department. As the penal laws of the colony constantly jeopardized the existence of the school, instruction was continued during the entire summer. The building could accommodate as many as forty pupils. Its very site today is in question. It was torn down almost a century ago.

The successful work of the school at Bohemia was continually harassed by the penal laws of the period. The Protestant clergymen in the vicinity watched its progress with sharpened vigilance and vigorously demanded the enforcement of the laws against it.

In 1745, the Rev. Hugh Jones a neighbor to the school at Bohemia, published a diatribe in the "Maryland Gazette" at Annapolis under the caption "A Protest against Popery" which was undoubtedly leveled against the prosperity of the Jesuits at Bohemia.[26] In 1760 the Rev. Mr. Reading, an Anglican minister at Apoquiniminck, Delaware, complained of "a very considerable Popish Seminary in the neighboring province and that this Seminary is under the direction of the Jesuits.[27]

With the outbreak of the French and Indian War, the future of the college at Bohemia became doubtful. The Catholics in Maryland were accused of sympathizing with the French. The newspapers teemed with virulent tirades against Popery and stringent measures were advocated against the Jesuits. These hostilities culminated in the introduction of a bill into the Assembly advocating that all property in the hands of the Jesuits be seized

25. Shea, Vol. I, p. 404.
26. Shea, Vol. I, p. 405.
27. American Catholic Hist.: Researches, Vol. II, p. 60.

and applied to the establishment of a college. Although passed by the lower House, the measure was rejected by the upper House, and failed to become a law. This good fortune furnished a fresh impetus of endeavor to the college at Bohemia and it fought bravely on until about 1765 when one of the two fathers still remaining there was withdrawn, and the school was closed.[28] The institution, however, was reopened during the American Revolution or shortly afterward and classes were held at Bohemia until 1792.[29]

This was the last educational effort of the Jesuits in colonial Maryland. The school at Bohemia was the continuation of the long projected institution at Newtown and was to further the educational work there begun. The penal laws of the times crippled the development of the college at Bohemia. There is no evidence that it ever developed beyond the stage of a preparatory school. The students were prepared here and were sent to the Jesuit college at St. Omer in Flanders for collegiate studies.

The curriculum of the colonial foundations of higher learning was, of course, modeled upon the Ratio Studiorum. The historical prototype of the first Catholic College at Newtown was doubtless St. Omer's. Very likely most of its teachers had been educated there and some may have been professors. These early institutions had done a great service for the colonial Church in America, during a period of persecution when the faith of the rising generations of Catholics was gravely imperiled. They were now to give way to a newer and larger attempt at higher educational endeavor, animated by the spirit of freedom after the Revolution.

28. Burns, Vol. I, p. 116.

29. Records American Catholic Historical Society, Vol. I, p. 119.

CHAPTER II.

From the Establishment of Georgetown College (1789) to the First Provincial Council of Baltimore (1829).

We have seen that for almost a century and a half prior to the American Revolution, it was the long cherished hope of the Jesuits to establish a permanent seat of higher learning in this country for the education of Catholic youth. Almost simultaneously with the Revolutionary War occurred the suppression of this learned order. Its members remained as secular priests in the old missions of the colonies. The new era of religious and educational freedom ushered in by the Revolution revived in them the broad educational plan of colonial days.

Although the Revolution had put an end to religious persecution, the sectarian character of education in general demanded a comprehensive system of Catholic schools and colleges. This urgent need of a Catholic educational system was recognized by the Very Rev. John Carroll, who in 1784 was appointed Prefect Apostolic for the Catholics in the United States. He was a former pupil of the Jesuits at Bohemia and became a Jesuit priest after finishing his studies in Europe.

He recognized the almost insuperable task of establishing a system of Catholic schools. For a time he entertained some hope of mutual co-operation between Catholic and non-Catholic citizens for the establishment of educational institutions satisfactory from a religious point of view. This hope was short-lived. Dr. Carroll saw the inadvisability of sending Catholic boys to the non-Catholic colleges

and urged the necessity of "a pious and Catholic education of the young to insure their growing up in the faith."

After his first visitation throughout the states, we find him writing December 15, 1785: "The object nearest my heart now and the only one that can give consistency to our religious views in this country, is the establishment of a school, and afterwards of a seminary for young clergymen."[1] This commendable ambition was to reach fruition within a few years.

In accordance with the plan adopted in the Second General Chapter of the clergy, November 13, 1786, the school was to be created "for the education of youth and the perpetuity of the body of the clergy in this country." Some of the Southern District clergy, however, fearing that this projected institution would involve the alienation of the ex-Jesuit property, opposed the undertaking. This disapprobation did not deter the project. The surviving Jesuit Missionaries sold one of their pieces of property to aid in the erection of the new academy and an appeal was made to the Catholics of America and England for financial assistance.

"In the beginning," Dr. Carroll wrote to his friend Plowden in Europe, March 13, 1788, "the Academy will not receive boarders, but they must provide lodgings in town; but all notorious deviations from the rules of morality, out, as well as in, school, must be subjected to exemplary correction. Every care and precaution that can be devised will be employed to preserve attention to the duties of religion and good manners, in which other American schools are most notoriously deficient. One of our own gentlemen, and the best qualified we can get,

1. Shea, History of Georgetown, p. 9.

will live at the Academy at stated times, and whenever they can make it convenient, to see that the business is properly conducted. In the beginning we shall be obliged to employ secular masters, under the superintendent, of which many and tolerably good ones have already solicited appointments. The great influx of men of all professions and talents has procured this opportunity of providing teachers. But this is not intended to be a permanent system. We trust in God that many youths will be called to the service of the Church. After finishing the academical studies, these will be sent to a seminary which will be established in one of our houses; and we have through God's mercy, a place and situation admirably calculated for the purpose of retirement, where these youths may be perfected in their first, and initiated into the higher studies, and at the same time formed to the virtues becoming their station. Before these young seminarists are admitted to orders, they will be sent to teach some years at the Academy, which will improve their knowledge and ripen their minds still more, before they irrevocably engage themselves to the Church."[2]

Near the thriving town of Georgetown, Dr. Carroll decided to locate the academy that was destined to become the oldest Catholic college in the United States. As a seaport town, Georgetown was the rival of Baltimore, Norfolk, and Wilmington. "Georgetown's merchant princes, prominent citizens and influential business men, owned fleets of ships that brought their Sunday-go-to-meeting clothes direct from Funchal and Bordeaux, all in exchange for good Maryland tobacco, bacon, flour, and lumber."[3]

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2. Hughes, p. 695. See Guilday, Life and Times of John Carroll, p. 457.

3. Smith Jas. Easby. Georgetown University, Vol. I, p. 13. Quoted from Washington Post, December 23, 1906.

The erection of the first building was begun in 1788, yet 1789 is generally considered the year of the foundation of the college.

The responses of the American Catholics to the financial appeal for the establishment of the school was not very encouraging. It remained for Bishop Carroll while in England in 1790 to solicit substantial aid for his new endeavor. After his return to America as the first bishop of the United States, the opening of the college became a reality.

On October 12, 1791, we find him writing to his lifelong friend, Rev. Charles Plowden in Europe that The Georgetown Academy would be opened in a few days. The first students were evidently received at the college in the late autumn of 1791. The Rev. Robert Plunkett was appointed its first president.

The first student to matriculate was William Gaston of North Carolina, who afterwards attained distinction in the House of Representatives and upon the bench of his native state. He was also the only student to live in the college until 1797 when dormitory accommodation was furnished. As announced in the prospectus, the students in the beginning lived at houses in Georgetown which were under the supervision of the college authorities.

By the end of the year 1792 sixty-six students were enrolled. The curriculum embraced an English and a classical course. The attention given to instruction in Latin and Greek established the fame of the academy as a thorough school for the classics and bore testimony to the traditions of the old colleges of the Society of Jesus.

In 1806 the Company of Jesus was reestablished in this country by a special privilege from the Holy See, which had been previously granted in 1801 for its restoration in Russia. Georgetown was now

under the care of the Society of Jesus and has continued under their control and direction until the present time.

In 1814, to the great joy of all the friends of religion and letters, the Company of Jesus was re-established throughout the world. The following May, 1815, Georgetown was raised by Congress to the rank of a university and has continued to be a most flourishing seat of learning.

The same year, in which Georgetown College was founded, witnessed the taking of the Bastille in France. The subsequent revolution in that country brought havoc and devastation. The Catholic churches and schools were suppressed and the clergy expelled, but Europe's loss by this outburst of intolerance was America's gain. The French Revolution brought to our shores members of the society of Saint Sulpice. This group of pioneers, who were thought unfit to live in their native land, was destined to have a large share in the organization of the Church in America and gave a remarkable impetus to Catholic education in the United States.

Father Emery, who was the Superior-General of the Society of Saint Sulpice at the outbreak of this religious persecution in France, conceived the project of founding a colony of Sulpicians in the valley of the Mississippi. The papal nuncio at Paris suggested that he change his plan, informing him that there was immediate need of establishing a seminary in the newly-erected diocese of Baltimore. Father Nagot was immediately dispatched to England to confer with Dr. Carroll who had just been consecrated bishop of Baltimore. A satisfactory agreement was effected with the newly elected prelate and the group of Sulpician pioneers from Catholic France arrived in Baltimore, July, 1791. In the early autumn of the same year this eccles-

iastical foundation having secured a house on the present grounds of the Seminary, was ready to receive students. The college at Georgetown and its twin sister institution at Baltimore began their long career of educational endeavor at the same time and thus became the parent institutions of the Catholic college and seminary system in the United States.

Within the next few years the Sulpicians of Baltimore numbered among their companions Fathers Flaget and Dubourg. Both these missionaries were closely associated with the educational institutions of Georgetown and St. Mary's. Father Flaget taught at Georgetown from 1795 to 1798 and Father Dubourg was president of this seat of learning from September, 1796, to January 7, 1799.[4] Father Flaget became the first bishop of Kentucky and under his guiding influence the diocese of Bardstown claimed the foundations of St. Joseph's College and St. Mary's College. Father Dubourg was the founder of St. Mary's College, Baltimore, 1799. He exercised a large influence in the organization of "The Propagation of the Faith" at Lyons. In the year 1815 he was made bishop of the diocese of New Orleans. As the chief prelate of this vast extent of diocesan territory he witnessed the beginnings of several foundations of higher learning.

St. Mary's Seminary in Baltimore was at first a failure. At the opening in 1791 there were five students, in a few years there were none. After the restoration of the Church in France under Napoleon, Father Emery, Superior-General of the Sulpicians, decided to call the fathers back to France. This action was deferred, however, under advisement from Pope Pius VII. The Pope in his wisdom said to Father Emery: "My son, let that seminary

4. Memorial Volume of the Centenary of St. Mary's Seminary, p. 7.

remain. It will bear fruit in its own time." The Pope's faith was eventually realized.

The failure of the Seminary in the early years of its existence was due solely to the lack of seminarians. Georgetown was in its infancy and was unable to furnish ecclesiastical students to St. Mary's. Consequently the opening of an academy in the Seminary building was resolved upon.

As early as 1793, The Sulpicians gathered a few boys of the city around them for instruction in French and Latin.[5] After a year this work was discontinued as Bishop Carroll felt that this procedure would interfere with the enrollment at Georgetown. In 1799 Father Dubourg returned from Havana and, having brought with him three young Spanish boys, opened a school in a few rooms of the Seminary. Bishop Carroll again disapproved of such action, but finally agreed that the school might be continued with a limited number of foreign students and to the exclusion of American boys. The limitation was at first placed at twelve and later extended to twenty-five.[6]

Within a year after the opening of the school by Father Dubourg, a new building was erected and the institution was known as St. Mary's College. Bishop Carroll now realized that this educational foundation was to continue and in 1803 permitted its doors to be opened to all American students, day-scholars or boarders, without distinction of creed. In January, 1805, the Legislature of Maryland raised St. Mary's to the rank of a university, empowering it to "admit any of its students to any degree or degrees in any of the faculties, arts, and sciences, and liberal professions, which are usually

5. Memorial Volume, Centenary of St. Mary's Seminary, p. 8.
6. Ibid. p. 8.

permitted to be conferred in any College or University in America or Europe."

In 1806 the college could boast of one hundred and six collegians, and at the commencement of the same year degrees were conferred for the first time. The development of St. Mary's College was phenomenal. Its success was emphasized by the failure of two colleges, that of St. John's at Annapolis, and Washington College at Chestertown. These two, the only secular institutions of higher learning in Maryland at this time, were combined as the University of Maryland by the Maryland Assembly, but the union was soon dissolved due to the lack of patronage.

St. Mary's College continued for over half a century. As the same circumstances were no longer present, which had led the Sulpicians to engage in the work of the college, St. Mary's was closed in 1852. Through an understanding with the Jesuit Fathers the vacancy was at once filled by the founding of Loyola College in Baltimore in the same year.

As St. Mary's College in Baltimore was a mixed college, Father Nagot, the saintly superior of the Seminary, imbued with the idea of having a purely ecclesiastical school, began in 1806 a school at Pigeon Hill, Pennsylvania which was to serve as a preparatory school to St. Mary's Seminary in Baltimore.[7] About this time Rev. John Dubois who was stationed at Frederick was received into the Society of St. Sulpice. He was an exile from France during the French Revolution and up to this time had been an itinerant missionary on both sides of the Potomac, being appointed by Bishop Carroll to take charge of the scattered congregations of the

7. Shea, Vol. II, p. 6.

faithful of which Fredericktown, in Maryland, was the central point.

While engaged in building Mount Saint Mary's Church at Emmitsburg, Father Dubois conceived the project of establishing a school in the immediate vicinity. For this purpose, in 1808, he purchased a log house and some ground near the church. As soon as he had erected his first buildings at the base of the hill, this log house was given over to the comfort of Mrs. Seton and her first companions. Father Dubois recommended Emmitsburg to Father Nagot as a place for a preparatory seminary. Accordingly the school at Pigeon Hill was transferred to Mount St. Mary's and confided to the guardianship of Father Dubois. Such was the origin of Mount Saint Mary's College at Emmitsburg, Maryland.

In a memorandum left by Bishop Bruté, it is stated that sixteen youths were brought from Pigeon Hill. This transfer took place in 1809. The neighborhood and the city of Baltimore soon furnished more students. In the summer of 1810 the enrollment reached a total of 40. In the following summer it was more than sixty and in 1813 it was nearly 80.

The original idea of the institution was ecclesiastical education. Only Catholics were received. In the course of time, at the earnest entreaty of their parents, Protestant youths were admitted with no other condition than that of conformity to the rules and daily exercises of the school.

Those of the students who gave evidence of a vocation to the priesthood were transferred to St. Mary's Seminary at Baltimore as soon as their preparatory studies were completed. After the arrival of Father Bruté, who later became the sainted bishop of Vincennes and who has been

justly styled "the Angel Guardian of the Mountain," the seminary became a school of divinity, as well as of philosophy and humanities. With him he brought his private library, an exceedingly select and valuable collection of books amounting to nearly five thousand volumes. This library was thrown open to the use of the students.[8]

In the spring of 1824 a handsome stone edifice, three stories high, almost near completion was destroyed by fire. In the face of obstacles almost insurmountable, Father Dubois undertook to erect another of still larger dimensions. Subscriptions were taken up in various places sufficiently large to give encouragement and confidence, so that in the summer of 1826, the founder and first president of Mount Saint Mary's took possession of the new building. In the meantime he had been appointed bishop of New York. There, as we shall see later, he undertook the establishment of a college and seminary for his diocese on the plan of Mount Saint Mary's.

The connection of the Mountain institution with the society of St. Sulpice was terminated during the administration of Father Dubois, and from that time to the present Mt. St. Mary's has been under the control of secular priests, assisted by lay professors.

In the year 1830, while Rev. John P. Purcell, afterward bishop of Cincinnati was president of Mount Saint Mary's, it was chartered by the legislature and raised to the rank and invested with the powers and privileges of a college.[9]

Father Dubois was obliged from the beginning to employ one or more salaried teachers. His best assistants in the departments of both teaching and

8. United States Catholic Magazine, 1846, p. 40.
9. Story of the Mountain, Vol. I, p. 232.

discipline were soon drawn from the numbers of his own students. Among these we do not hesitate to name the Rev. George Elder and Rev. William Byrne, the pioneers of early Catholic higher education in the West; the founders respectively of St. Joseph's College at Bardstown and St. Mary's College at Lebanon in the State of Kentucky.

The history of Mount Saint Mary's is closely interwoven with that of Mrs. Seton and her community. The establishment of the Sisters of Charity, at St. Joseph's, near Emmitsburg, was commenced soon after Mount St. Mary's. This community was founded by the Venerable Elizabeth Ann Seton who was born in New York, August 28, 1774. Though educated in the Episcopalian faith, in 1805 she became a convert to the Catholic Church.

Through the influence of Father Dubourg, Mrs. Seton came to Baltimore and opened an academy for Catholic girls. It was the hope of Father Dubourg that other pious ladies might become interested in the same work and that a religious community would be formed to secure permanency to this work of teaching.[10] Mrs. Seton was soon joined by a little band of devoted women aspiring to the religious life. Provisional rules and a conventual habit were accordingly adopted for the community. The Sisters at first called themselves Sisters of St. Joseph, but later they became known as Sisters of Charity, after the religious Order founded by St. Vincent de Paul.[11]

About this time Mr. Samuel Cooper, likewise a convert, who was a student in St. Mary's Seminary, made a munificent donation to Mrs. Seton for her projected work. In 1809 she removed to the vicinity of Emmitsburg, where through Mr.

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10. White, Life of Mrs. Seton, p. 210.
11. Sadlier, Elizabeth Seton, p. 116.

Cooper's preference a farm was purchased, and the erection of a new house on the property for the community was begun. Meanwhile the infant organization was kindly received by Father Dubois who extended to it that attention and hospitable care for which he was justly famed.

In the spring of 1810, an academy for young ladies was opened by the community in St. Joseph's Valley. By June of this year, forty pupils, thirty of whom were boarders, were in attendance in the school. This was the beginning of the present St. Joseph's College and Academy at Emmitsburg, a further treatment of which will be found in a subsequent chapter.

The year 1808, which witnessed the founding of Mount Saint Mary's College and the early educational work of the Sisters of Charity, likewise saw the division of the diocese of Baltimore which up to this time embraced the whole United States. The four new sees of New York, Philadelphia, Boston and Bardstown were erected. The see of Baltimore retained Maryland, Virginia, and the Carolinas and had also for the time being the administration of the diocese of New Orleans which comprised Alabama and Florida, the whole country west of the Mississippi as far north as the northern boundary of the United States and as far south as the Spanish possessions in New Mexico and Upper California. The diocese of New York comprised that state and the eastern part of the State of New Jersey; the diocese of Philadelphia, the States of Pennsylvania, Delaware, and the western and southern part of New Jersey; the diocese of Boston, the New England States; while that of Bardstown included Kentucky, Tennessee, and the Northwest Territory.[12]

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12. O'Gorman, p. 292.

The Right Rev. Benedict Joseph Flaget, who, as we have seen, was a member of the society of St. Sulpice and a professor at Georgetown College and in St. Mary's College, Baltimore, was chosen to preside over the vast extent of territory comprised in the diocese of Bardstown. On the arrival of the bishop in Kentucky he found the Dominican College of St. Thomas Aquinas in a flourishing condition. This Religious Order, which was to exert a wide educational influence throughout the West, had come to Kentucky expressly to open an academy for boys.[13]

In 1807 Father Fenwick and his companions opened a school adjoining the convent of St. Rose. The institution began with about a dozen boys and was known as St. Thomas College. Under the able direction of Father Thomas Wilson, who succeeded Father Fenwick as superior, the institution continued for about ten years.

The curriculum comprised the elementary studies and the classics. The novices and younger members of the Order acted in the capacity of professors and officers of the college.[14] The tuition of the students was ordinarily paid in kind. The pupils were required to devote four hours a day to manual labor suited to their years and strength. By this means the tuition was reduced and young and willing hands served in construction and farm improvement.[15]

Although the college had educated many of the youth of Kentucky, both Catholic and Protestant, the school was closed in 1820, the services of those engaged in teaching being needed for the missions

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13. Maes, Life of Rev. Charles Nerinckx, p. 169.
14. Spalding, Sketches of Kentucky, p. 160.
15. Webb, Catholicity in Kentucky, p. 202.

in Kentucky and Ohio, of which the Dominicans had taken charge.[16]

Meanwhile Bishop Flaget had seen his cathedral of St. Joseph a finished structure and his new ecclesiastical seminary building completed. The establishment of a foundation of higher learning for boys now occupied his attention. For the furtherance of this educational plan, able leaders were found in the two newly ordained priests of his diocese, Rev. George A. M. Elder and Rev. William Byrne. Both had prosecuted their classical studies at Mount Saint Mary's under Father Dubois, and both were ordained to the priesthood in the new cathedral of Bardstown on September 18, 1819.[17] Father Elder was the founder of St. Joseph's College at Bardstown in 1819 and Father Byrne was the founder of St. Mary's College at St. Mary in 1821.

St. Joseph's College had its beginning in the basement of the Seminary at Bardstown. In 1820 a separate building was erected for the college. The elementary department was for some years conducted in the seminary basement.[18] In course of time the college building was enlarged and became one of the largest and best appointed educational buildings in the West at that time. Pupils came in large numbers and in 1825 the registration was increased by the influx of about fifty-five young men brought from a Louisiana College by Rev. Father Martial, an ecclesiastical friend of Bishop Flaget.[19] This was the beginning of a large patronage from the South, especially from Louisiana and Mississippi.

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16. Spalding Sketches of Kentucky, p. 160.
17. Ibid. p. 265.
18. Webb, Catholicity in Kentucky, p. 278.
19. This Louisiana college had been established by Father Martial.

On December 27, 1824, a charter was obtained from the State Legislature conferring upon it full collegiate powers and privileges, under the name of St. Joseph's College.[20] Father Elder became the first president of the new college, but at his own request was relieved from its presidency in 1827 when Rev. Ignatius Reynolds, subsequently bishop of Charleston, assumed charge. In 1830 Dr. Reynolds was restored to pastoral duty and the position of president was resumed by its founder. By the end of Father Elder's administration St. Joseph's was recognized as one of the foremost literary institutions of Kentucky and of the South generally.

On January 25, 1838, the institution suffered the loss of its building by fire and as a result of this the additional loss of its president and founder whose death was brought about by over-exertion. The destroyed building rose from its ashes, however, and the future of the institution down to 1848 was entrusted to Rev. Martin J. Spalding, afterwards bishop of the diocese, and to the administrations of Rev. J. M. Lancaster and Rev. Edward McMahon.

In 1848 at the solicitation of Bishop Flaget, the institution was transferred to the management of the Jesuit Fathers of the province of Missouri. Under the direction of the Jesuits the college enjoyed uninterrupted prosperity until closed by the Civil War in 1861. At this time its buildings were seized and occupied by the Federal authorities for hospital purposes and its exercises were not resumed for several years. The college was never reopened by the Jesuits. In 1868, owing to a misunderstanding with the bishop of the diocese relative to a college which they had proposed to establish in Louisville,

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20. History of Higher Education in Kentucky, Bureau of Education, No. 25.

the Jesuits gave up the direction of St. Joseph's and withdrew from the state. They had liquidated the old debt of the college and transferred the property to the bishop upon their departure.[21]

The college was again placed under the care of the secular clergy. In 1890, the bishop of Louisville deeming it wise to concentrate the educational efforts of the diocese in one institution, caused St. Joseph's to be closed and St. Mary's made the official college of the diocese as the successor of both institutions. If future circumstances render its reopening advisable it may resume its historic career. At present the Xaverian Brothers conduct a secondary school in part of its buildings.

While St. Joseph's has ceased to exist as a collegiate institution, it still lives in St. Mary's. The latter foundation had its beginning in 1821, and owes its existence to the indomitable energy of one man, the Rev. William Byrne. On coming to Kentucky and seeing the boys under his pastoral care growing up in ignorance he immediately determined to found a school. About this time Rev. Charles Nerinckx had purchased a farm in Marion County which he christened Mount Mary's. Contemplating the establishment of a brotherhood here for the education of young men and boys, he left for Europe to secure brothers for his new project. During his absence, Father Byrne with the consent of the bishop of Bardstown took possession of Mount Mary's and opened a school in an old stone distillery on the farm.[22] When Father Nerinckx returned from

21. Webb, Catholicity in Kentucky, p. 435.

22. It is recorded of Father Byrne that while on a visit to Nashville he had conceived the idea of founding a school and college similar to St. Mary's. The educational enthusiasm of this zealous missionary as well as the primitive character of these early educational foundations may be gleaned from a letter which he wrote to Bishop Flaget concerning the project, in which he states that all he needed to found the new college was his horse and ten dollars to bear his traveling expenses (See Spalding Sketches, p. 276).

Europe with three Flemish youths for the projection of his new enterprise, he found the school opened by Father Byrne in a flourishing condition.[23]

In a short time it became necessary to erect new and larger buildings. Like St. Joseph's College, St. Mary's offered a course including the elementary subjects as well as the classics. At first Father Byrne was the sole member of the faculty, president, prefect of discipline, procurator, and professor. In the course of time he formed teachers from the more advanced pupils, who aided him in carrying on the work of the college.[24] During the twelve years that the school was under his direction, the attendance averaged annually about 100. Twice during this period the college was ravaged by fire, but each time the buildings destroyed were replaced by others, larger and finer.

In 1832 Father Byrne, desiring to elevate the standard of studies, proposed to Bishop Flaget to invite the Jesuit Fathers to take over the management of St. Mary's, instead of St. Joseph's which had been offered to them as early as 1829. Accordingly the college was transferred to the French Jesuits in 1832, though Father Byrne by request continued to fill the office of president till his death, by cholera, on June 5th, 1833.[25]

Under the Jesuit Fathers the institution was regularly organized as a college. In 1836 the faculty of the institution was strengthened by the addition of Father William Murphy, an efficient professor of English, who came over from the provincial headquarters of the Order of Lyons, France. On January 21, 1837, mainly through his influence a charter for

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23. Maes, Life of Rev. Charles Nerinckx, p. 308.
24. Spalding, Sketches of Kentucky, p. 308.
25. Maes, Life of Rev. Chas. Nerinckx, p. 390.

the institution was obtained from the State Legislature which conferred upon it all of the usual college powers and privileges.[26]

In 1846 owing to a disagreement with the local diocesan authority the Jesuits left St. Mary's for what they considered wider fields of usefulness at St. John's College, Fordham, New York. At that time every State in the South and West had become represented in the catalogue of St. Mary's. Its buildings were extensive and handsome and its library contained 5,000 volumes.

The institution was again turned over to the secular clergy and for the next twenty-two years instruction was given under their management. At this period of its history the college met with financial difficulties, and the time-honored institution was closed for two years. In September 1871, upon the invitation of Rt. Rev. William G. McClosky, bishop of Louisville, it was again reopened under a new and vigorous teaching order, The Fathers of the Resurrection, and has continued under their supervision to the present time.

While the pioneers of Catholic higher education were struggling amid many reverses and difficulties to establish educational foundations in the diocese of Bardstown, The New York Literary Institute had been established in the diocese of New York and had closed its history of educational usefulness under the learned and capable Father Anthony Kohlmann. Upon the erection of the diocese of New York in 1808, Father Richard Luke Concanen of the Order of St. Dominic, was chosen by the Sovereign Pontiff as its first bishop. After his consecration in Rome the time of his departure for America was uncertain. He therefore empowered

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26. History of Higher Education in Kentucky, Bureau of Education, No. 25.

Archbishop Carroll to appoint an administrator of the diocese during his absence. Dr. Carroll sent Father Kohlmann to New York who acted as administrator from 1808-1815.

When the administrator assumed charge, St. Peter's was the only Catholic Church in the city with a Catholic population of about 14,000, chiefly Irish.[27] In 1809, while pastor of St. Peter's, Father Kohlmann, with the aid of Rev. Benedict Fenwick S. J. and four Jesuit scholastics, founded The New York Literary Institute.

The College began by renting a house on Mulberry Street. The school soon showed signs of outgrowing its quarters, as in July of that year the pastor wrote: "It now consists of about thirty-five of the most respectable children of the city, both Catholic and of other persuasion. Four are boarding in our house, and in all probability we shall have seven or eight boarders next August."[28] That September the institution found quarters around on Broadway and in the spring of the following year a new site was secured "far out in the country." This site was the location of the present St. Patrick's Cathedral.

Father Fenwick was made head of the college in its new country situation. The institution now became a boarding school and by 1813 could boast of seventy-four boarders. Every effort was made to enhance the reputation of the school. The public examination held in September, 1810, was advertised in the papers. Friendly relations were established with Columbia College, and in that same year the staff of the school was invited to attend the annual commencement at Columbia.[29] One of the professors of the Institute was James Wallace S. J. who had

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27. Shea, Vol. III, p. 162.
28. DeCourcy, p. 367.
29. Catholic Historical Review, Vol. IV, p. 45.

published a valuable astronomical treatise and who later became famous as the winner in open competition of the prize offered by the French government for the solution of a difficult mathematical problem.

Archbishop Carroll looked upon the institution as an "onus insupportibile" and in consequence the New York Literary Institute was closed. This was late in the year 1813 and the teachers were brought back to build up the college at Georgetown.

The school was turned over to the Trappists, but it did not last long afterward. It was sold by the Jesuits in 1821. The place was used for a hotel as it was situated on what was called the Middle Road. The mortgage on the property was subsequently foreclosed and it was sold by Court order to Francis Cooper who bought it for $5,500 in behalf of the trustees of St. Patrick's and St. Peter's Churches to whom he conveyed it in the early part of 1829.[30] This subsequent history of the New York Literary Institute disposes of the story that the city made a gift to the Church of the present Fifth Avenue site of St. Patrick's Cathedral.

After Father Kohlmann was recalled from New York, he was made President of Georgetown College in 1818 and for two years guided the destinies of this institution. In 1819 the small building which then constituted Georgetown College was overcrowded. Within its narrow limits there was a novitiate and scholasticate for the students of the society, and an academic department for the training of secular youth. At this time Rev. William Matthews, who had been president of Georgetown College though not a member of the society, and was now pastor of St. Patrick's Church in the city of Washington, allowed the Jesuits to put up a house adjoining his newly erected church.

30. Catholic Historical Review, Vol. IV, p. 9.

The purpose of the building was to serve as a novitiate. It was however never used as such. In 1820 the new building was opened as a scholasticate. The institution was known as the Washington Seminary and the same distinguished and learned Father Kohlmann was made its first Rector.

The Seminary was but a few months in existence when it opened its doors indiscriminately to the youth of the city who desired to pursue classical study, and eventually developed into Gonzaga College.

It would seem that Father Kohlmann complained of this seeming violation of one of the fundamental laws of the Society which forbade compensation for the instruction of youth, but tolerated this procedure under dire necessity. Before the suppression of the order each Jesuit college was founded with a revenue sufficient to support the teachers and officers of the institution. The restored Society had no such foundations with which to renew their educational efforts and found it necessary to receive some compensation from day students who attended their colleges.

As yet the necessary dispensation had not been obtained, and the Washington Seminary continued to receive fees until 1827 when orders were received from the General of the Jesuits that the college be closed and the teachers transferred to Georgetown College.[31] The students in attendance at this time numbered about 150. The hours of attendance in the summer season were from 7 A. M. to 12 M., and in the winter season from 8 A. M. to 12 M; the afternoon sessions in all seasons were from 2 till 5 P. M. The school year extended from the early part of September to the latter part of July.[32]

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31. Centennial Volume, Gonzaga College, p. 37.
32. Ibid. p. 27; p. 28.

Rev. Jeremiah Keily who was president (the third) of the so-called Seminary at the time of the suppression of the school, refused to discontinue the school and having severed his connection with the Society proceeded to continue the Seminary in the "Old Capitol Building" on Capitol Hill under the name of Washington City College. For two years he conducted his independent school, but finding it impossible to obtain a charter for a college, he transferred his rights and went to Philadelphia. Here we shall find him later on opening a college at Laurel Hill, Pennsylvania, which likewise proved an unsuccessful venture.

The first period of the history of Gonzaga College closes with 1829. From that time until 1848 the building of the old seminary was maintained as a private school under the direction of Father Matthews. In the latter year the institution was reopened by the Jesuits and instruction was given in the building on the old site until 1871 when the college was moved to its present site on I Street between North Capitol and First Street, N. W.

In 1858 Gonzaga College, no longer the Washington Seminary, received legal existence and "the right of conferring such degrees as are usually granted in colleges." The first conferring of degrees took place at the annual commencement of July, 1868, and a period of six years was to elapse before Gonzaga was to honor her graduates again. In 1874 the college for the last time in its history conferred degrees and has continued since then to the present time as a secondary school.[33]

By the year 1820, there were three colleges for young men in the archdiocese of Baltimore and the foundation of a fourth was inaugurated. There were also two academies for young ladies, the George-

33. Centennial Volume, Gonzaga College, p. 95.

town Visitation Academy and Mother Seton's establishment at Emmitsburg. The latter was to develop in time into a collegiate institution. For three years Georgetown College had conferred degrees; the success of St. Mary's in Baltimore was evidenced by an act of the legislature in 1805 which raised it to the rank of a university; Mount St. Mary's at Emmitsburg had just emerged from a crisis which was only the prelude to success and prosperity;[34] the Washington Seminary was but the foundation of Gonzaga College.

The Archdiocese at this time was relieved of the burden of jurisdiction over the territories of Virginia, the Carolinas and Georgia. On July 11, 1920, the see of Charleston was erected by his holiness, Pope Pius VII, and comprehended the Carolinas and Georgia.[35] The choice of a bishop for this see fell on the Rev. John England, a distinguished Irish priest and scholar. Upon his arrival in Charleston, Bishop England found a small Catholic population spread throughout this large extent of territory. There were only two priests and two occupied churches in his vast diocese.

Bishop England determined at once upon the establishment of a classical school. On January 8, 1822, "The Philosophical and Classical Seminary of Charleston" was opened. With the profits of the literary institution he hoped to carry on the work of the seminary. Candidates for the priesthood were enabled to earn the means of their support by teaching in the collegiate department while they pursued their ecclesiastical studies under his direction.

The school received great encouragement and immediately became popular. Within a short time

34. Herbermann, The Sulpicians in the U. S., pp. 131, 136.
35. Shea, Vol. III, p. 306.

it had sixty-three students, fifty-one of whom were non-Catholics and the enrollment soon increased to 130.[36] The bishop himself directed both the college and seminary and did much teaching besides. In a letter to Dr. Bruté at Mount Saint Mary's Seminary under the date of August 28, 1825, he writes: "You see, I began writing two days since, and could then proceed no farther, for want of time. I have too many occupations, as I have to teach theology, philosophy, algebra, etc., besides my episcopal duties."[37] Together with the extensive classical instruction given, there was also an extensive algebraic and mathematical course.[38]

The well-deserved reputation of the Classical Seminary was soon attacked by the sectarian papers of the time which warned parents of Protestant children against "the errors and deformities of Popery." As a result of this religious prejudice, a movement was inaugurated to revive the defunct college at Columbia, South Carolina. A grant of lands was made by the legislature of the State, and a door-to-door canvas was undertaken by the wealthy citizens to re-establish its buildings. After the opening of this State college, the non-Catholic students were withdrawn from the Classical Seminary and the educational advancement of this higher institution of learning was crippled and embarrassed. With difficulty the institution had been incorporated, and although it now ceased to be a paying proposition, it was nevertheless maintained together with the Seminary and continued to bear its high reputation for learning. The financial forces of the clergy and people were taxed to the utmost to sustain the institution and under Bishop Reynolds, the successor of

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36. Shea, Vol. III, p. 318.
37. Alerding, History of Vincennes, p. 113.
38. England, Vol. III, p. 256.

Bishop England the Classical Seminary came to an end in 1851.[39]

Although the educational efforts of Bishop England met with only partial success, his educational influence was felt throughout the whole United States. He was a strong advocate of Catholic education and his sentiments were frequently expressed through the medium of the "United States Catholic Miscellany," the first Catholic newspaper published in the country, which he established in 1822. A man of exceptional oratorical ability and extensive classical knowledge and literary taste, he was accorded the singular privilege a few years after his educational achievements in Charleston of addressing the members of Congress from the floor of the Hall of Representatives. After gigantic efforts in his diocese he had small success to show in the material order. He had struggled against causes which were altogether beyond his control. The stream of emigration was westward and the Church in the South continued poor and weak.

The West was growing apace. Over those vast reaches very few missionaries traveled. This remote western wilderness was placed under the spiritual direction of the Rt. Rev. William Dubourg who in 1815 was consecrated bishop of Louisiana. His diocese extended eight or nine hundred miles up the west bank of the Mississippi and was roughly divided into Upper and Lower Louisiana. Intent on the advancement of Catholic education in this new field of endeavor, Bishop Dubourg, before leaving Europe in 1817, happily secured the immediate assistance of religious orders on the Continent for pioneer educational work in the trans-Mississippi region.

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39. O'Gorman, p. 351.

Desirous of establishing at once a theological seminary in his diocese, he secured, before leaving Rome, the services of the Order of Lazarists who pledged their missionary zeal to this work.[40] Among the party which arrived at St. Louis, October 17, 1817, were the saintly Father de Andreis and the zealous Father Rosati, afterwards Bishop of St. Louis.

The center of spiritual life of the diocese was St. Louis. Here Bishop Dubourg soon after his arrival in December, 1817, founded a college for seculars. In connection with it was a seminary for clerical students. Father de Andreis was director of both establishments in the beginning and most of the teaching was done by him. Upon the death of Father de Andreis, Father Neil of the diocesan clergy, was made president and the college continued under the management of secular priests with the aid of lay professors. The ancient classics were taught. The pastoral duties which were imposed upon the priests engaged in teaching hampered the educational progress of the undertaking and the college was discontinued in the year 1826.[41]

The Lazarist Fathers began their educational work on a farm at the Barrens, in Perry County, Missouri, about eighty miles from St. Louis. Here in the spring of 1818, they began the erection of a church and seminary for their own society, with Father Rosati as Rector. Later, in 1823, a college and preparatory seminary was begun. The institution, known as St. Mary's College and Seminary at the Barrens, flourished for almost two decades when the college was transferred to Cape Girardeau, in 1842.[42] On February 27, 1843, it was incorporated

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40. Clarke, Lives of Deceased Bishops, 229.
41. Hill, Historical Sketch of St. Louis University, p. 5.
42. Sketches of Rev. Felix de Andreis, p. 259, seq.

as St. Vincent's College by the Assembly of the State of Missouri. From its foundation to the year 1859, the course at St. Vincent's was collegiate. It afterward became exclusively ecclesiastical and remained so until after the Civil War, the collegiate course again being added. The collegiate and theological departments then continued each independently of the other until 1893, when the Seminary department was transferred to St. Louis. Classical and commercial branches were taught at the College until September 1910, when the College was turned over exclusively to the education of prospective members of the Congregation of the Mission.

After the establishment of the college and seminary at the Barrens in 1823, Bishop Dubourg's next consideration was the education of the children of the Indian tribes within his diocese. Accordingly he journeyed to Washington to interview President Monroe for the purpose of devising means for the establishment of a school for the Indians. John C. Calhoun, then Secretary of War, suggested to Bishop Dubourg that the Jesuits of Georgetown be asked to assist in the work. The bishop consulted Rev. Charles Neale, the provincial of the Maryland province and offered to donate a farm for the work at Florissant, about seventeen miles from St. Louis.

The offer was opportune. The Jesuit novitiate at Whitemarsh was to be removed and the provincial proposed that Father Quickenborne, the novice master at Whitemarsh, answer the appeal of Bishop Dubourg and take his novices to Missouri. The novices were Belgian youths whom the Rev. Charles Nerinckx brought with him from Europe in 1820 and whose aim in coming to the United States was to join the Jesuit Society in Maryland.[43]

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43. Maes, Life of Rev. Charles Nerinckx, p. 463.

The party from Whitemarsh settled at Florissant and in 1825 opened a school for Indian boys. By 1828 the "Indian Seminary" gave evidence of prosperity. Some of the most respectable white families of St. Louis and vicinity sent their sons to be educated there.[44] The students from St. Louis College were now accommodated at this school.

The missionary colony soon realized that much educational work could be done among the white population which was fast pouring from the more eastern States into the growing towns of Missouri. It was then that they began to consider the establishment of a college at St. Louis for higher education. The need of such an institution was urgent. The "St. Louis College," conducted by the secular priests, had been discontinued since 1826. The new enterprise was but the continuation of that foundation.

With the approval and encouragement of the experienced educator, Bishop Rosati, who was now bishop of Upper Louisiana, the Jesuits began the erection of a college building in 1828 at the edge of the town fronting on the St. Charles Road.[45] Its first session began on November 2 of the following year and in February 1833 it was incorporated by a special act of the State legislature under the name of "The St. Louis University" with Rev. P. J. Verhaegen, its first president.

On the first day the school numbered ten resident students and thirty day scholars. Within a few weeks there were one hundred and fifty pupils in all, one hundred and twenty of whom were externs. When the annual commencement took place on July 31, 1834, the first graduates of the St. Louis University received their diplomas. Three citizens of

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44. Hill, Historical Sketch of St. Louis University, p. 35, seq.
45. Ibid. p. 79.

Missouri were honored, two with the degree of Bachelor of Arts, and one with the degree of Master of Arts.

In 1835 a movement was inaugurated concerning the feasability of forming a medical faculty in connection with the University. This project was approved by the best physicians of St. Louis. Although in 1836 an agreement was reached it was not until 1842 that this department began to function. When the "Know-Nothing" excitement spread over the land in 1854 and 1855, it was deemed expedient for the medical department to be separated from the University. Its connection with the University then ceased.

As early as 1843 the Law Department began its first session. This school met with limited success and consequently the organization was soon dissolved.

The progress of the University from 1829 was uniformly prosperous. The school received a large patronage from the State of Louisiana. The register of the students of 1833 shows that more than one-half of the entire number were from that section of the country. An increase of students was in 1846 brought about by the arrival of a number of youths from Kentucky, due to the closing of St. Mary's at this time. By the year 1851 the number of students registered was 218.

St. Louis University was the first permanent educational institution established by the Jesuits beyond the Mississippi. It was the centre of their educational and missionary activity in that region and was to become to the West what Georgetown College was to the original States.

Georgetown College had now passed through four decades of its history. As yet its progress was slow, but at this time the college was hardly more

than ten years advanced beyond what may be termed the end of its formative period. It had, however, already begun to expand and multiply. In 1809 it had contributed to the establishment of the first of its offshoots, "The New York Literary Institute." In 1819 "The Washington Seminary" afterwards Gonzaga College, the second offshoot of Georgetown, was established. In 1829 still another had begun a career of usefulness. This was St. John's Literary Institute, at Frederick, Maryland.

On August 7, 1828, the corner stone of St. John's Literary Institute was laid. In 1829 classes were begun and in the same year a charter was obtained from the legislature.[46] This educational enterprise was begun under the efficient supervision of Father John McElroy. The College contained a library of about 4000 volumes which were opened to the use of the students.[47] The institution in time became the rival of Georgetown. It remained so until 1853, when it received a set-back by the expulsion of a large number of students. No effort was made to restore it to prominence. It was afterward used as a school for the city.[48] The students used to board in private families and were subject to the domiciliary visits of the prefects. This regulation succeeded well at first, but the system was thought to be attended with great danger for the morals of the young men. The institution was to a large extent a free school, as many of the students were educated gratuitously. The College gave many vocations to the Society and numbered among its alumni many who later won distinction in the learned professions.

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46. Scharf, History of Western Maryland, Vol. I, p. 521.
47. Williams, History of Frederick County, p. 446.
48. Woodstock Letters, Georgetown University Library, Vol. V, p. 108.

When the First Provincial Council of Baltimore convened in October, 1829, there were nine colleges in the different states under ecclesiastical control "to train boys and young men in piety, arts, and higher branches." Three of these had been chartered by the legislatures. Fourteen foundations of Catholic higher education had been laid since the erection of the first episcopal see of Baltimore. Eleven of them were founded since the elevation of the church of Baltimore to the dignity and rights of a metropolitan see in 1808. The Archdiocese of Baltimore contained four. The Washington Seminary had been founded within the limits of the archdiocese, and although flourishing had been suppressed. The diocese of Bardstown and the outside diocese of St. Louis had two each. The diocese of Charleston contained one. St. Thomas in Kentucky, The New York Literary Institute, The College in New Orleans, and St. Louis College had been discontinued.

Higher education advanced with the organization of the country into dioceses under episcopal control. The growth and expansion of the Church stimulated the establishment of colleges and led to their diocesan organization. After 1829, the incoming of Europeans became a marked characteristic of our growth. This increase in Catholic population and the progress of the Church was especially marked in the Northern and Western States. A corresponding development of foundations of higher learning followed which we shall endeavor to trace in the following chapter.

CHAPTER III.

From the First Provincial Council of Baltimore to 1850.

When the Rev. Michael Portier was appointed Vicar Apostolic of the newly created Vicariate of Alabama and the Floridas in 1825, he was presiding over a prosperous college which he had organized in the old Ursuline Convent at New Orleans. Conscious of the great burden it would prove to organize the Church in Alabama and Florida, he declined the proffered honor, but on a peremptory order from Rome, he yielded.

His task was indeed a difficult one. The increase in Catholic population and the progress of the Church had not been especially marked in the South. Emigration did not flow southward. At the time of his consecration there were only two priests officiating within his extensive Vicariate.[1] They afterward returned to their dioceses and the Bishop was left alone. Without a priest and without resources he embarked for Rome to seek aid.

A careful study of his charge convinced him that, after the need of a clergy, the most pressing want was that of a great educational institution for youth. The College in New Orleans lacking his powerful impulse ceased to exist. There was now no Catholic establishment for higher education in this section of the South.

In his old home of Lyons, he found volunteers for work in his diocese, including several priests and several seminarians. An appeal was then made to Cardinal Fesch in Rome, still archbishop of

1. Shea, Vol. III, p. 404.

Lyons. As a foundation wherewith to establish the college, the Cardinal made him a donation of 30,000 francs.[2]

Bishop Portier returned to his diocese in the early part of 1830 bringing with him his band of missionary volunteers, among whom was Father Matthias Loras. Meanwhile, the Holy See created the see of Mobile and before the First Provincial Council of Baltimore was concluded Bishop Portier was made a suffragan of the Archdiocese.

The Bishop had purchased 35 acres of land in Spring Hill and this estate was subsequently increased by the purchase of 380 adjoining acres from the city of Mobile. Here was laid the foundation of Spring Hill College. Classes were opened about the first of May with thirty students in attendance. A spacious mansion in the vicinity, the property of a Belgian named de Vendel, was used for this educational purpose until the buildings on the College grounds were ready. Father Loras was the first president.

In 1835 the College had four professors and 100 students. In November of the same year, the legislature of Alabama granted the institution the title of University with the right to confer degrees.[3] Two years later the University sent forth its first graduates, four in number. During the following decade of its history, Spring Hill College was under the direction of the Fathers of Mercy and the Eudist Fathers of Vincennes. Meanwhile the Sovereign Pontiff, Gregory XVI, granted the institution the power to confer degrees in theology and philosophy.

In 1847, at the solicitation of Bishop Portier, the College was placed under the direction of the

2. Spring Hill College. Jubilee Year Book, 1905, p. 5.
3. Spring Hill College. Jubilee Year Book, 1905, p. 44.

Jesuits from the province of France. Under the care of the Society of Jesus the institution prospered uniformly for almost a quarter of a century when the entire property was destroyed by fire.

The students, about ninety in number, together with their teachers were transferred to St. Charles College, Grand Couteau, Louisiana. Spring Hill College was immediately rebuilt and reopened on December 8, 1869, with an enrollment of fifty-three students. It has since continued to flourish, if not the very first, as one of the first permanent institutions of higher education in the South.

While Bishop Portier labored heroically for the advancement of higher education in the diocese of Mobile, the Rt. Rev. Edward Fenwick struggled in behalf of the same cause amid similar vicissitudes of fortune in the vast field of the diocese of Cincinnati. His missionary labor had been confined to the State of Ohio, but the Sovereign Pontiff had annexed to his diocese the old French districts of Michigan and the Northwestern Territory.[4] At the time of his appointment to the See of Cincinnati in 1821, the stream of Catholic emigration had reached Ohio. The Catholic population of the State was estimated at 6,000.[5]

Bishop Fenwick was a man of scholarly tastes and had laid the foundation of the Dominican college in Kentucky. He had witnessed the blessings accruing to the Church from this college and the colleges in Maryland. His great hope for the future of religion in his extended diocese was placed in the foundation of a Catholic college in Cincinnati. One week after his arrival there, one of the Cincinnati's public prints observed:

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4. O'Gorman, p. 327.
5. Lamott, History of the Archdiocese of Cincinnati, p. 50.

"We congratulate the Roman Catholicks of this city and environs on the arrival of the Rt. Rev. Dr. Fenwick, lately consecrated Bishop of Cincinnati and the State of Ohio. This circumstance interests not only the Catholicks but all the friends of literature and useful knowledge, as we understand that his intention is ultimately to open a school, aided by the members of his order long distinguished for their piety and learning."[6]

Two years after his consecration Bishop Fenwick went to Europe in search of material aid and priests for the development of his diocese. Shortly after his return a new cathedral was built and the old chapel was converted into a seminary. In connection with the seminary, a college and preparatory school were begun.

The College was opened on Oct. 17, 1831, under the name of the "Cincinnati Athenaeum Religioni at Artibus Sacrum." In the following spring Rev. James I. Mullon, M. A. was appointed president and a full classical course of six years was arranged. The Athenaeum was intended to serve both as a day and boarding school, and from it the Bishop hoped to develop vocations for his seminary. The scheme of studies was published in the public prints of the time and was judged a creditable curriculum. The classes were taught chiefly by priests attached to the cathedral. Many of the students were non-Catholics.[7]

The system of supplying members of the faculty from the diocesan clergy did not prove successful. The missions were in need of them. It was therefore urgent that some community conduct the college. Bishop Fenwick's successor soon realized this and the Athenaeum under Bishop Purcell was bestowed

6. See O'Daniel, The Rt. Rev. Edward D. Fenwick, p. 251.
7. Ibid. p. 393.

upon the Society of Jesus in 1840. The institution was now known as St. Xavier College.

In 1842 a temporary incorporation for thirty years was obtained from the State legislature by which the college was empowered "to confer degrees of colleges and universities of the State." Before the expiration of this period of time the college became incorporated in perpetuity.[8] As early as 1844 an attempt was made to separate the preparatory and collegiate departments, but the venture was premature. This ideal was not attained until some few years ago. Meanwhile the number of students from the city of Cincinnati made it advisable to close the boarding department and St. Xavier's ceased to be a boarding college in 1854.

In May 1833, intelligence arrived from Rome that Michigan and the Northwest Territory which had been temporarily placed under the care of Bishop Fenwick were erected into the diocese of Detroit, Very Rev. Frederick Résé being elected to this new see. Father Résé had answered the appeal of Bishop Fenwick in Europe and had become an active missionary priest among his countrymen in the diocese of Cincinnati. He had been instrumental in the establishment of the Leopoldine Association, whose alms have fostered so many German missions. After his installation in St. Ann's Church, Detroit, January 7, 1834, he set out to make a visitation of the diocese.[9] He was much encouraged by the evident progress, but was conscious that the hostile spirit then pervading the country had already gained ground in the old Catholic Northwest.

The energetic Bishop was determined to establish a college at once which should serve as the

8. Lamott, History of the Archdiocese of Cincinnati, p. 281.
9. Shea, Vol. III, p. 634.

nursery of the priesthood of the new diocese. A high school was opened by him in a suitable building near the Cathedral[10] and this was followed by the establishment of the College of Philip Neri.

The College was located on what was called the Church Farm in a suburb of Detroit, known at the time as Hamtramck, which is now within the corporate limits of the city. A school was established in the old farm house on the ground within a year after the transfer of the property was made. The building was subsequently enlarged and fitted up as St. Philip's College. From the advertisement dated September 14, 1836, it is observed that the institution was opened under the auspices of Bishop Résé. Rev. Mr. Vanderpool was superior, and Rev. Mr. De Bruyn, prefect of studies.[11] These two distinguished priests were Oratorians from Belgium who had labored in the diocese of Cincinnati and had accompanied Bishop Résé to the region of his episcopal labor.

On April 16, 1839, the college was incorporated by special act. This year it had a staff of three professors and a student body of thirty pupils. The price of tuition was three dollars a quarter.[12] In January 1842, the college was completely destroyed by fire and the school was not resumed.[13]

With the erection of the dioceses of Cincinnati and Detroit the original diocese of Bardstown was relieved of a large extent of territorial jurisdiction. The diocese proper of Bardstown now comprised Kentucky and Tennessee, with the temporary administration of Indiana and about one-third of the State of Illinois. By the year 1830, there were several thousand Catholics, principally Germans and

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10. Ibid. p. 636.
11. Farmer, History of Detroit, p. 721.
12. Ibid.
13. Shea, Vol. III, p. 639.

Irish, scattered through the State of Indiana. Small groups of Catholic families were to be found in all the rising towns.

Vincennes had a large French population, with new immigrants streaming in constantly.[14] In view of this fact, the diocese of Bardstown was relieved of the last portion of its annexed district by the erection in 1834 of the See of Vincennes.

Rev. Simon William Gabriel Bruté was elected as bishop of the newly created bishopric. He was a man of scholarly tastes and was known as one of the most learned and distinguished Catholic educators in the United States. At the time of his appointment he was a professor of theology and philosophy at Mt. St. Mary's College and Seminary, Emmitsburg, Maryland.

Upon his his arrival at Vincennes in November, 1834, he found a vast work of religion before him with only three clergymen in the diocese to assist him. Like his brother prelates of the period, he went to Europe in search of men and material assistance for the religious and educational development of his vast charge. In 1836 he returned from France with nineteen priests and seminarians and the educational development of his diocese was immediately begun. With the money he had obtained in France, Bishop Bruté established an educational system which comprised elementary, secondary, and higher educational provisions for both male and female pupils.[15]

In 1836 he established St. Gabriel's College for the higher education of secular students. In connection with it was an ecclesiastical seminary. The bishop, priests, seminarians and college students all

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14. Bayley, Memoirs of Bishop Bruté, p. 78.

15. McCaffrey, Funeral Discourse on Bishop Bruté, Emmitsburg, Aug. 19, 1839.

occupied the same house and took their meals in the same refectory. The bishop and his diocesan clergy constituted the faculty. The system was the same as that employed at the Emmitsburg Institution. The annual charge for board and tuition at the college in 1838 was one hundred dollars.[16]

Bishop Bruté planned on having some religious order take over the institution for its further development. This was effected through the efforts of his vicar-general, Father Hailandiere, who, while laboring in France in the interests of the diocese, secured the services of several members of the Eudist Congregation. Under the presidency of Father Bellier, the Superior of the Order, the college flourished for some time, having a large attendance from all parts of the West and South.[17] Through some misunderstanding the Eudist Fathers withdrew, although under them the college was chartered and was prosperous. St. Gabriel's was discontinued in 1846.[18]

The great educational plans of Bishop Bruté were far in advance of this pioneer period, and he had furnished a mighty impetus to religious and educational development in his diocese. This stir of educational life was to produce its effect after his death.

At this period, the rush of settlers to Chicago was amazing. Thousands of Irishmen started westward to find ready work on the Illinois and Michigan Canal. This vast improvement was undertaken about 1835, for the purpose of connecting Lake Michigan with the Illinois River, as a waterway to the South by the Mississippi, so as to open up

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16. Catholic Almanac, 1838.

17. Alerding, History of the Diocese of Vincennes, p. 491, et seq. Cauthorn, A History of City of Vincennes, p. 152.

18. The institution is not listed in the Catholic Almanac after 1846.

the resources of the Garden State. This tide of western emigration continued with increasing vigor so that in 1844 the population of the city of Chicago had reached a total of 12,000 souls. Small towns had sprung up in the vicinity and the canal laborers had scattered over the State.[19]

The possibilities of the Church, not only in Chicago, but the whole of Illinois, were so apparent that a new diocese was formed comprising the State of Illinois with the episcopal see at Chicago. Its first bishop, Rt. Rev. William Quarter, took possession of the new see in 1844.

Thirty days after his arrival, the Catholic College of St. Mary was opened in the city of Chicago. The College began with six students. In December, 1844, a charter for a university was obtained. The main edifice of the University of St. Mary's of the Lake was commenced the following year. This establishment, the first of it kind in the history of the city of Chicago, opened in 1846, under the supervision of the diocesan clergy. The institution was later transferred to the care of the Fathers of the Holy Cross and continued under their direction until 1861, when they resigned control.[20] Rev. Dr. McMullen of the diocese, was then appointed president and took an active interest in the welfare of the institution. He organized an able staff and in 1863 began a fine new building which was completed by the end of the year. It was found impossible, however, to maintain the institution without an endowment, and early in 1866 it was compelled to close.

In the neighboring diocese of St. Louis, the Jesuit foundation of St. Louis University experienced an era of progress and expansion. To ac-

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19. McGovern, Jas. J., The Catholic Church in Chicago, p. 14, et seq.

20. Shea, Vol. IV, p. 623.

commodate the increased number of students, buildings were erected for class-room and dormitory use.

The institution had reached such a stage of development by 1837 that the trustees of the University, at a meeting held in May of that year, appointed a committee which was instructed to take time, and considerately "to specify what studies and acquirements shall henceforth be deemed necessary for finishing the classical course, and being found qualified for taking the degree of A. B. in the St. Louis University." The committee was subsequently empowered to report also on the conditions to be prescribed for obtaining the higher degree of A. M.[21]

The Jesuit mission of Missouri was now raised to the rank of a vice-province. At the beginning of the year 1838, the number of members had increased to sixty-one. Nineteen of them were at the St. Louis University. During the next three years the number of members in the vice-province increased rapidly, so that by the end of 1841 there were one hundred and thirteen. The Jesuit Society in Missouri, therefore, was able to branch out and enlarge the field of its usefulness in both missionary and educational work. We have already noted that during this period the Athenaeum founded by Bishop Fenwick in Cincinnati, was transferred to the Jesuit Fathers of Missouri under Bishop Purcell. Several priests and scholastics were also sent in the autumn of 1838, to conduct St. Charles College which had been opened the previous year at Grand Couteau, Louisiana.

This educational foundation was due to the efforts of Father Point. It was the outcome of an appeal made to the Society of Jesus, by Bishop Blanc, of New Orleans. Father Point began with

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21. Hill, Historical Sketches of the St. Louis University, p. 56.

nothing but a wooden church, one small wooden house, and a kind of log house. He chose the last for his residence and that of his companions, and the other for the intended college. The college was at once declared open. Over sixty boys answered the first appeal, so that the necessity of enlarging the college building became apparent. Within a few years, the enrollment numbered one hundred and thirty pupils.[22] A charter with the power of conferring degrees was granted in 1852.

After the Civil War, the institution was to be closed, but this action was prevented by the disastrous fire at Spring Hill College in 1869. St. Charles afforded a welcome to the whole community of professors and students of its afflicted sister institution. This welcome resuscitated St. Charles and it continued its collegiate career until recently, when it became a Jesuit Novitiate.

A review of the progress of Catholic higher education in the Mississippi Valley at this period reveals a marked contrast to the higher educational progress of the Church in the eastern dioceses of New York, Philadelphia and Boston. For over a quarter of a century after the establishment of these Sees, there was no permanent foundation for the higher education of youth. It remained until the end of the first half of the nineteenth century for Holy Cross College to be established in New England. Although the diocese of New York witnessed the beginnings of several foundations of higher learning, it was not until 1841 that a permanent foundation was realized. The diocese of Philadelphia, the most important in size, numbers and wealth, of the suffragan sees of Baltimore, had no college foundation until long after it was established as an independent see.

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22. Woodstock Letters, Vol. V, p. 20, et seq.

The educational prospects of the Church in these dioceses were overclouded with factional troubles. The trustee system was strong and aimed to control all the institutions of the diocese. In consequence, Catholic educational development was checked and the progress of the Church prevented by disorder, strife, and open schism. This evil hampered the educational activity of the Church until it was extirpated by the persevering opposition of the hierarchy.

When Bishop Dubois was installed in the diocese of New York, on November 5, 1826, he found trusteeism in its most odious form. This system had begun with the very commencement of Catholicity in New York, and increased in strength with the growth of the Catholic body. Catholics possessed of means, were reluctant to contribute to any Catholic enterprise unless some of them as trustees had entire control.

Bishop Dubois estimated the number of Catholics in the whole diocese at 150,000. There were approximately 35,000 in the city of New York. There were but four or five priests to supply the spiritual wants of this great multitude in the metropolis.[23] The need of a college and seminary to which he could look for priests to take care of ever increasing work was imperative. There was, however, no provision for this educational plan. He at once set out for Europe in search of financial assistance.

Bishop Dubois arrived back in his diocese in 1831 and at once laid plans for the establishment of a college and seminary like that of Mt. St. Mary's at Emmitsburg, of which he had been the venerated president. Two years later he had the happiness of laying the corner stone of a building destined for

23. Bayley, History of the Catholic Church in New York, p. 114.

this two-fold purpose at Nyack, on the Hudson River. The building was nearly completed when it was destroyed by fire.[24] It had not yet been insured and the undertaking was suspended. A portion of the materials was transferred to Brooklyn, where Mr. Cornelius Heeny had offered some lots for the erection of the college; but as he refused to give a transfer of the land until the building was completed, naturally the beneficiaries demurred.

In the year 1838, Bishop Dubois, still adhering to his educational plan, purchased a farm with large and commodious buildings at Lafargeville, in Jefferson County. Encouraged by the success that had attended upon Mt. St. Mary's College, he felt that his diocesan institution being at a distance from all large cities would contribute more favorably to the progress of the students. A small number of seminarians here begun their course and a few students entered upon a collegiate course, but before the close of the following year the school was discontinued.[25] The distance was too great and the institution too inconvenient of access.

Bishop Hughes, who was now coadjutor in the diocese, attempted the third venture. In 1839 he purchased the Rose Hill farm at Fordham. The old stone mansion on the property was remodeled for scholastic uses. On June 24, 1841, the college was formally opened, and the Rev. John McCloskey, who was susequently Bishop of Albany, Archbishop of New York, and the first American Cardinal, was appointed president. On March 17, 1845 the State Legislature granted to the young institution all the

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24. Considine Chronological Account of Catholic Educational Institutions in New York, p. 14.

25. The staff consisted of Rev. Francis Guth as President, assisted by Rev. Messrs. Moran and Haas with three lay professors (see Shea, Vol. III, p. 517, and Campbell, Fordham Monthly, June, 1916).

rights and privileges of a university. It was known as St. John's College.

The college opened with an enrollment of six students. During the five years following, it continued under the direction of the diocesan clergy. The difficulty of equipping the faculty with professors prompted Bishop Hughes to invite the Jesuit Fathers of Kentucky to assume control of the institution. St. Mary's College in Kentucky at this time was abandoned by the Society. The Fathers from Kentucky took charge of St. John's and under their guidance it opened in 1846.

In the Bishop's pastoral letter of 1847 we read:

"In five short years St. John's College rose from the condition of an unfinished house in a field to the cluster of buildings of which it is now composed; and from an obscure Catholic school beginning with six students, to the rank and privileges of a university. We deem it an evidence of Almighty God's approval that a numerous, learned, and pious community of the illustrious Society of Jesus, a society especially instituted for the imparting of a higher order of Christian education to youth—should have been found willing to take charge of it permanently."

During the first year, the Jesuit Fathers followed the system of instruction established in the college. There was a professor for each branch of study. It was found, however, that too much time was lost by the students in going from one class to another at the adjournment of lectures. The frequent change of professors was found equally unsatisfactory. At the end of the first year this entire system was abolished and the plan laid down in the Ratio Studiorum of the Jesuits was adopted.[26]

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26. Tuaffe, History of Fordham College, p. 73.

It was decided in January, 1847, that to obtain the degree of Bachelor of Arts, it would be necessary for the aspirant to be able to read with ease the works of Cicero or Livy, Virgil or Horace, Demosthenes or Homer, and to stand examinations in arithmetic, algebra, geometry, and trigonometry.[27]

John Gilmary Shea, the historian *par excellence* of Catholicity in America, was an alumnus of St. John's and a member of the faculty in 1848 and 1849.

During the first decade of the present century the old charter of St. John's was amended by changing its corporate name to Fordham University and by giving to its Collegiate Department the name of Fordham University, St. John's College.

The diocese of Philadelphia comprised the States of Pennsylvania and Delaware. From the time of its erection in 1808, down to the First Provincial Council of Baltimore, the trustee schism had hampered educational development. So severe was the opposition leveled against two successive bishops that in 1829 the diocese was without a seminary, a college, a convent academy for the education of young ladies, with only an asylum, few schools, and a disheartened people.[28] With the appointment of Rev. Francis Patrick Kenrick as coadjutor and administrator of the diocese in 1830, the Church was released from the fetters of the pernicious trustee system and educational growth followed. The Bishop realized that the one great means for securing ecclesiastical discipline was the training of his own priests in a diocesan seminary. Accordingly in 1835, the seminary was opened in his own residence and directed by himself.

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27. Tuaffe, History of Fordham College, p. 72.
28. O'Gorman, p. 323.

This same year Rev. Jeremiah Keily was ambitious to give Philadelphia a Catholic college and undertook the establishment of Laurel Hill College in Penn Township. In April of the same year, an act of incorporation for the institution was secured. Father Keily was assistant to Bishop Kenrick at the Church of St. Mary's. Encouraged by the Bishop, he opened a preparatory college for young men near the Church, as also Rev. John Hughes had done at St. John's Church. Father Keily as a Jesuit, had been head of the Washington Seminary attached to St. Patrick's Church, Washington. The success of his academic enterprise at St. Mary's stimulated him to remove the institution to Laurel Hill and to raise it to the dignity of a college. The venture, however, was premature. It was too soon for such an undertaking in Philadelphia, and the new college was soon closed.[29]

The city of Wilmington was better prepared for a foundation of Catholic learning. In August, 1839, Rev. Patrick Reilly, at the request of a number of parents of this city whose daughters were under the care of the Sisters of Charity, opened a school for boys. He was an immigrant from Ireland in the early part of the century and made his classical studies at Mt. St. Mary's, Emmitsburg. A born teacher, he never felt more at home than in the school room. During the first year of his school in Wilmington the studies pursued were necessarily elementary. Reading, writing, arithmetic, bookkeeping, history and geography were the branches taught. Although from the first year there were a few boys reading Latin and studying geometry, the greater number of the students were not ready for such advanced work and the institution acquired somewhat the character of an elementary school.

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29. Shea, Vol. 3, p. 556.

In the course of time the school throve and was several times enlarged until in 1845 Father Reilly's School of Wilmington, Delaware, was well known in Baltimore, Philadelphia, and New York. Stimulated by his success and encouraged by the entreaties of his friends, the president laid plans for making his school a college and applied for a charter. The legislature of Delaware was unwilling to charter a Roman Catholic College, but influenced by a glowing address made in behalf of Catholic schools by a Protestant member, Senator Spearman, whose daughter had been educated by the Sisters of Charity at Emmitsburg, the assembly granted the charter in January, 1847, with all the privileges usually conferred on colleges.[50] This institution, which was the first and only Catholic College in the State of Delaware, was known as St. Mary's College, and to its credit and prosperity Bishop Kenrick lent efficient aid.

Eight professors were now employed and provisions were made for the departments of humanity, philosophy, geometry and rhetoric.[51] Within the next decade, the enrollment increased to 120 resident students. Among its graduates were some of the best known Catholics in the Country. The enterprise was successful until the Civil War. Due to this and likewise to the inability of the founder to continue his personal supervision, St. Mary's College declined and was discontinued in 1868.[52]

The historical treatment of the Catholic College foundations thus far, embraces the period of greatest expansion during the first half of the nineteenth century.

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50. Biographical and Genealogical History of the State of Delaware, Vol. I, p. 328.

51. United States Catholic Magazine, p. 271.

52. The institution is not listed in Sadlier's Catholic Directory after this date.

The period extending from the division of the diocese of Baltimore in 1808, to the year 1840, was one of steady growth for Catholic higher education. During this third of a century, higher educational institutions were organized in accordance with the divisions of the country into dioceses. The diocesan influence was supreme.

A consideration of the roster of collegiate establishments founded from 1840 to 1850 shows that during this decade religious Orders were the nuclei of higher educational growth. The diocese remained supreme in authority but ceased to be the determinative educational influence. In a particular diocese, episcopal influence may be the supreme factor.

During the ten years following the period of expansion, The Congregation of the Holy Cross in Indiana; the Jesuits in Massachusetts, New York, Louisiana, and Kansas; the Augustinians, Benedictines, and Franciscans in Pennsylvania; and the Brothers of Mary of Ohio; all these religious teaching communities exercised a potent influence in the growth of Catholic Colleges.

The educational activities of Father Sorin and his little band of Holy Cross missionaries found their scope in the diocese of Vincennes, at the invitation of Bishop de la Hailandiere, who pleaded for volunteers from the ranks of the Congregation of the Holy Cross to work on the American mission. Father Sorin, accompanied by six brothers, arrived from France in 1841. The following year Bishop de la Hailandiere proffered to the community a tract of land which Father Sorin accepted, near the village of South Bend on the St. Joseph River. The gift was subject to two conditions: A college and a novitiate should be built within two years and the Indians and the white settlers in the vicinity should

receive sacerdotal ministry.[33] The residence of the Congregation was now definitely fixed. In this territory, in the summer of 1843, was laid the foundation of the famous University of Notre Dame du Lac.

During the following year the students abandoned the temporary building at the lake and occupied the new edifice. On January 15, 1844, a charter was granted by the legislature of the State, raising the institution to the rank of a university by empowering it to confer all the degrees in literature, science and the arts, as well as in the learned professions.[34] Beginning with September 1844, the long course of annual classes may be said to have commenced. The list of students for several years continued to be a small one. Most of the pupils were from the east rather than from the west, from the older states rather than from the new ones. Five years after receiving her charter, Notre Dame graduated her first student as Bachelor of Arts. By 1850 the enrollment numbered fifty-six pupils, besides thirteen students in theology. About this time railroad communication connected the school with the outside world and there was a large increase of students from the west. A great era of prosperity followed after the War, so that within a few years, three, four, and even five hundred students pressed for admittance. During this period the scientific course of studies was first established and developed, as distinguished from the classical course. Up to this time the sciences were taught in connection with the learned languages and degrees were awarded only in the classical course. In addition to the degrees of Bachelor of Arts and Master of

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33. Alerding, History of the Diocese of Fort Wayne, p. 434.

34. Golden Jubilee History of the University of Notre Dame, p. 58.

Arts, there were now also given the degrees of Bachelor of Science and Master of Science.[35]

The progress of the University was somewhat retarded in the earlier years of its history by the cholera scourge and a disastrous fire. Since 1879, however, no untoward event has occurred to arrest its progress, so that today it is a marked institution reflecting well the advancement of Catholic higher education in the Middle West.

The Jesuits during this decade, contributed to the establishment of four foundations of higher learning. To them belongs the honor of having established the first Catholic College in New England under the direction of its founder, the Rt. Rev. Benedict Joseph Fenwick, second bishop of Boston.

Bishop Fenwick from the very beginning of his administration was concerned with the problem of Catholic education. As a Jesuit, he had been president of the New York Literary Institute and twice rector of Georgetown College. Coming to the diocese toward the close of 1825, he opened a classical department for boys in the basement of the cathedral.[36] At this time the Ursulines afforded the highest education for young ladies in Boston. Bishop Fenwick was eager to have his humble classical department develop eventually into a classical college. The opportunity presented itself in 1843 when Rev. James Fitton, who had established five years before the Seminary of Mt. St. James near Worcester, offered this academy to the diocese.[37] On this site Bishop Fenwick determined to build his college. In November 1843, the institution began its educational career with Father Thomas Mulledy as president and a corps of professors brought from Georgetown.

35. Ibid. p. 96.
36. Shea, Vol. III, p. 159.
37. Ibid. p. 492.

The young college met with a severe calamity in 1852, when a fire broke out which destroyed the whole of the central building. The effect produced an interruption in graduating classes for a period of six years.

As early as March, 1849, the petition for a charter was presented to the Commonwealth of Massachusetts. The new institution was looked upon with little favor and the petition was denied. It was not until 1865 that the charter was granted.[38] Meanwhile the students of Holy Cross were not deprived of the benefits of graduation but received their diplomas from Georgetown.

While Georgetown contributed to the establishment of Holy Cross College, St. John's College at Fordham contributed to the foundation of St. Francis Xavier's College in New York City. The College of St. Francis Xavier was founded by Father John Larkin in 1847. The institution had several sites before it was located on Sixteenth Street. For a time classes were conducted in the basement of a church in what is now known as Canal Street. Fire destroyed that edifice and classes were resumed in the basement of St. James Church in James Street. Later the college moved into a house on Third Avenue. It expanded with the northward trend of the city.[39]

In 1854, for the first time, the Senior year was added to the college curriculum. The students of the graduating class received their degree of A. B. at Fordham. By 1860 the school attendance numbered nearly three hundred, and in the following year St. Francis Xavier's gave its own degrees to its graduates. Its history up to the present has been a successful one. The present foundation is

38. Holy Cross Bulletin, 1923, p. 12.
39. College of St. Francis Xavier, 1897, p. 7, et seq.

used for a secondary school only, the collegiate department having been transferred to Brooklyn.

During this same year, 1847, the College of the Immaculate Conception in New Orleans, was founded and incorporated under the direction of the Jesuit Fathers of the mission of New Orleans. The institution grew rapidly as a day school and in 1853 it had an enrollment of one hundred and fifty day scholars.[40] The College enjoyed collegiate prosperity for over half a century. It is now conducted as a secondary school, having surrendered its collegiate department to the University of Loyola in New Orleans.

In 1848 was laid the foundation of St. Mary's College, at St. Mary's, Kansas, under the supervision of the Jesuit Fathers of the Missouri mission. It is the first and oldest seat of learning in Kansas and also west of St. Louis and the Mississippi. From 1848 to 1869, this school was one for Indians and first settlers. On December 24, 1869, it was chartered as a college.[41] During the latter part of the last century, the institution progressed with increased life and vigor and has forged its way to the front rank of the American colleges.

The Augstinians began their apostolate in Pennsylvania and Delaware. In 1842 there were but five priests of the Order in this country. Dr. Moriarity was commissary of the province. Through his efforts, in the late autumn of 1841, a large piece of property was purchased outside of Philadelphia, in a section which was then known as Belle-Air. Here the monastery and college of the Augustinians was begun. St. Thomas of Villanova was selected as chief patron of the institution and now Villanova,

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40. Metropolitan Catholic Directory, 1853.
41. History of Higher Education in Kansas, p. 148.

no longer to be known as Belle-Air, entered on its religious and educational career.

In 1843 the College opened with an attendance of thirteen youths. Little is known about the course of studies. Some of the boys read Cicero's Orations and Vergil. There was a Greek class and one of the students followed an advanced course in the classics.[42]

In 1844 the new building was completed. In the spring of the same year the first prospectus of Villanova was published in the "Catholic Herald" of Philadelphia. It stated that "in accordance with wishes of parents or guardians, a classical and scientific, or purely mercantile education will be given to their children, or the one will be so blended with the other, as to qualify the pupil to embrace any of the learned professions, or to apply himself to business."[43] After less than two years of instruction, the college was closed. The members of the Order were compelled to this measure in consequence of the losses sustained in the destruction of their Church and property during the Philadelphia riot.

In September, 1846, Villanova was reopened, and two years later the Fathers petitioned the legislature for a charter. This was granted March 10, 1848. In 1855 the power of conferring degrees was exercised for the first time. College duties were again suspended at Villanova from 1857 to 1865; but in September of the latter year, studies were resumed once more.

The course was with little change the same as the old, namely, Greek, Latin, English, mathematics, natural philosophy, bookkeeping, history, poetry, French, German, and music.[44] The institution has

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42. Historical Sketch of Villanova, 1893, p. 21.
43. Ibid. p. 21, et seq.
44. Historical Sketch of Villanova, 1893, p. 42.

since continued without interruption and has experienced a steady growth and progress.

The Benedictines, under the Rev. Boniface Wimmer, settled at St. Vincent's, Westmoreland County, in 1846. The primary object that Father Boniface had in view in coming to America was to establish a branch of the Benedictine Order so that by this means he might be able to care for the spiritual needs of the German immigrants. To attain this end, he planned to erect an educational institution in which a native clergy, both regular and secular, might be educated.

On February 15, 1848, the Bishop of Pittsburgh, Rt. Rev. Michael O'Connor, wrote as follows

"As Father Boniface Wimmer of the Order of St. Benedict, from the abbey of Mitten, Bavaria, came into this region, fortified with the proper authority, to found a monastery of the Order of St. Benedict, in which also boys, especially those of German parentage might be educated for the ecclesiastical state, and, as he has asked our permission to establish this monastery in Our diocese, We, benignly granting his request, have given him permission to erect this monastery, and have designated the place near St. Vincent Church, in Westmoreland County, in which he may canonically establish the above named monastery."

The monastic school had several departments. Besides the scholastic and the seminary, there was the college for students who were preparing for the secular priesthood or a business career.

The formal opening of the college took place in the fall of 1849, with thirteen students on the enrollment list.[45] The institution was not yet known beyond a very narrow circle in the vicinity of the monastery. It was necessary to establish a name

45. History of St. Vincent Archabbey, p. 127.

for itself before it could gain sufficient prestige in the field of learning.

Its value as an educational institution was made known in time, both by the ability of the teaching staff and the quality of scholarship attained by the pupils.

In 1860 the first catalogue of the college was printed. It contained the names of 109 students. St. Vincent's had now passed through the formative period of its history and was chartered by the State Legislature with the power to confer academic degrees, April 18, 1870.

The Third Order of St. Francis, at the earnest solicitation of Bishop O'Connor, came from Ireland to America in 1847, and began their labors at Loretto, Pennsylvania. Here St. Francis College, founded by the Rt. Rev. Bishop in the same year, has been conducted, since its very humble foundation, by the Brothers of the Regular Third Order of St. Francis. The corner stone of the institution was laid by Bishop O'Connor on August 23, 1849. The building was completed early in the summer of the following year and in September, a part of the house being set aside for school purposes, classes were begun. Few applied for admission at first; but in a short time, owing to the increase of students and the number of candidates for the Order, a new building had to be erected.[46]

In 1856 the Brothers petitioned the legislature for a charter. The bill met with much opposition in the House. The community was charged with proselytizing the youth of the vicinity under the pretense of giving a classical and scientific education. The commotion caused the Brothers to have the petition withdrawn. The charter was obtained

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46. Loretto Centenary, 1899, p. 263.

without difficulty two years later.[47] The progress of the institution has been steady since then to the present time.

In 1841 Bishop Whelan resolved to found a seminary and college at Richmond after the plan of Mt. St. Mary's at Emmitsburg. The blending of the college with the seminary was to lessen the expenses of the latter, "whilst supplying to parents unwilling to send their boys outside of the diocese, the benefits of a home school."[48] The institution was known as St. Vincent's College and Seminary. In 1845 the College registered twenty-two students. Bishop Whelan and Rev. D. Whelan, aided by the Seminarians, discharged the duties of professors.[49] This educational institution of Bishop Whelan was discontinued in 1846. It was "too remote for a boys' school and too large for the needs of his diocese as a seminary."[50]

In 1845 Calvert College at New Windsor, Maryland, was founded by Mr. Andrew H. Baker, a Catholic layman and graduate of Mt. St. Mary's College. When the first New Windsor College failed, Mr. Baker and some other Catholic laymen bought the property and secured its incorporation as Calvert College on May 31, 1852.[51] The college was "for many years one of the finest classical schools in the State, and was noted for the thoroughness of its academic departments."[52] Students who received degrees had to stand a public examination. The institution suffered greatly during the war and

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47. Ibid. p. 264.
48. Magri, The Catholic Church in the City and Diocese of Richmond, p. 59.
49. The Metropolitan Catholic Directory, 1845.
50. Magri, The Catholic Church in the City and Diocese of Richmond, p. 68.
51. History of Higher Education in Maryland Bureau of Education, No. 19, p. 267.
52. Scharf's History of Western Maryland, Vol. II, p. 911.

afterwards from financial difficulties and was finally closed in 1873.

In 1848 the College of the Sacred Heart was opened at Rochester in the diocese of Buffalo. Its founder was Rev. Julian Delaune who had been president of St. Mary's College in Kentucky. The institution was begun under the auspices of Bishop Timon, but the death of its able founder checked its prosperity and the school was closed in 1852.[53]

In 1849 Bishop Timon's zeal for education was further emphasized by the opening of St. Joseph's College in Buffalo. The early career of this college was a varied one. Beginning in two houses on Niagara St.,[54] it was transferred from one portion of the city to the other and for a time was located in the Episcopal residence. It was at first conducted by the diocesan clergy, but, as the future of the institution looked doubtful, it was transferred to the fostering care of the Oblate Fathers. The best of talent was brought to the undertaking, especially during the administration of Father Chevalier. There was, however, a great apathy among the Catholics at large and the advantages of the institution did not awaken a corresponding enthusiasm. The College did not prosper and ceased to exist in 1855. By dint of renewed energy, Bishop Timon succeeded in re-establishing the institution, though on a different basis. In 1861 it assumed the form of a preparatory college, opened under the care of the Christian Brothers and has since been known as St. Joseph's Collegiate Institute.

In 1850 St. Mary's Institute was founded by the Brothers of Mary at Dayton, Ohio. The Society of the Brothers of Mary was introduced into the

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53. Shea, Vol. IV, p. 137.

54. Institution is not listed in Metropolitan Catholic Directory after that date.

United States in 1849, by Rev. Leo Meyer. The Brothers devoted themselves to the education of youth and were called to this country in the interest of the parish school. The first school was opened in Cincinnati, and in the following year a colony of Brothers established a novitiate, normal school and college, at Dayton. This institution has become the central house of the Society of Mary in the United States.

The College was first known as St. Mary's Institute. From the prospectus of the school sent out in 1850, we learn that the course of instruction embraced reading, writing, English, French and German, arithmetic, practical geometry and mensuration, bookkeeping, history, geography, drawing, vocal music, botany, agriculture and horticulture.[55]

During the first five years of the school's existence the burden of instruction was the teaching of the elementary branches. The history of the institution is the history of the gradual progress of education from the elementary and academic departments to College and University work. The institution today is known as Dayton University.

During the period between the First Provincial Council of Baltimore and 1850, twenty-four foundations of higher learning for the education of young men were begun. Eleven had been chartered by the state legislature. At the end of that period eighteen were functioning, eight of which were chartered institutions.

In the entire period from the foundation of Georgetown College in 1789, to the middle of the last century, 38 foundations were laid. Eighteen foundations were established under the control of the diocesan clergy, ten under the

55. Garvin, S. M., Brother, John E., Historical Sketch of the Society of Mary in U. S., p. 174.

Jesuits, two under the Sulpicians, and one under the Dominicans. In 1850, twenty-eight foundations were in operation. Eighteen were chartered institutions with 7 of them raised to the rank of universities. Of the twenty-eight foundations there were 13 under the direction of the Jesuits, and 7 under diocesan management. The Sulpicians, Lazarists, Congregation of the Holy Cross, Augustinians, Benedictines, Franciscans, and Brothers of Mary lay claim to one each. Calvert College at New Windsor, Maryland, was under the supervision of Catholic laymen.

CHAPTER IV.

Foundations for the Education of Women.

The early decades of the nineteenth century saw the beginnings of Catholic higher education for women in the United States. The schools for the education of girls established during those years were known as academies or Convent schools and made no pretensions to collegiate rank. There were few of these at first but their number was greatly increased through the efforts of religious teaching communities of women from Europe who came to America after 1840.

It is not the purpose of this chapter to treat of all the academies and convent institutions established during the period under discussion. The chapter will deal with those foundations only which took their origin before the close of the year 1850, and which eventually developed into colleges. The treatment of these particular foundations will give an idea of measures taken to bring the boon of higher education to Catholic young ladies during the period.

The Ursulines enjoy the distinction of being the first community of women to open an academy for the higher education of young women within the present limits of the United States. As early as 1727, the Ursuline Academy was founded in New Orleans. At that time Louisiana was a French possession. In 1803 it was formally transferred to the United States. Meanwhile the Ursuline Academy prospered and flourished.

This foundation of the Ursuline Convent was the outcome of Governor Bienville's plea to the Ursulines of Rouen to undertake the education of

girls in lower Louisiana.[1] The nuns were under the direction of Mother Marie Tranchepain of the Rouen convent. Their monastery was completed in 1734 and for ninety years they occupied this venerable building.

Finding the city too densely settled around them, in 1824 they erected a new convent outside of New Orleans. Here their educational work was continued till the year 1912, when the Orleans Levee Board expropriated the buildings and grounds of their historic old Convent on the banks of the Mississippi. On September 7, 1912, the Ursulines removed to their new College buildings on State and Nashville Avenues. This same year the institution was chartered and empowered to confer degrees and grant such diplomas as are conferred by any colleges, universities or seminaries of learning in the United States or Europe. The Ursulines have not yet developed a full collegiate curriculum.

The foundation of the first academy for the higher education of young ladies under the first distinctly American congregation of religious women in the United States was at Emmitsburg, Maryland, in 1810. We have noted in a previous chapter the founding of the Community of the Daughters of Charity at Emmitsburg in 1809, under the guidance of the Venerable Elizabeth Seton. It is very likely that Mother Seton intended that the educational work of the community should be confined to free schools for the poor.[2] Schools for the well-to-do were however, as much needed as schools for the poor. Moreover, the Sisters found it impossible to carry on educational work except on condition of receiving payment from pupils of the academy.

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1. The Ursulines in Louisiana, 1727-1824, p. 5.
2. White, Life of Mother Seton, p. 231.

On May 14, the first boarders of the Academy, five in number, came from Frederick County and others followed soon after. By June there were thirty boarders. Mother Seton superintended the school, visited the classes, and urged both pupils and instructors to a lively sense of duty. For the Sisters' guidance in the school room she wrote rules touching on the minutest details of conduct and intellectual requirements.[3]

In 1816 the institution was incorporated in the State of Maryland. By an amendment to this act of incorporation in 1902, St. Joseph's was raised to the rank of a college and empowered to confer collegiate and academic degrees.

Rapid as was the growth of the Community of the Sisters of Charity and its branches, the supply of teachers for the education of young women was inadequate to the demand. After 1840 the bishops throughout the dioceses of the country were forced to look to Europe and appeal to the teaching communities there to assist in the educational development of the United States. It was also necessary in one or more dioceses to establish a teaching community under diocesan organization. Within the next decade, The Sisters of Providence and Sisters of the Holy Cross in Indiana, the Sisters of Charity of the Blessed Virgin Mary in Iowa, The Sisters, Servants of the Immaculate Heart of Mary in Michigan, The Sisters of Mercy in Chicago, and the Dominican Sisters of the Congregation of the Holy Cross in California had established foundations of higher learning for the education of young women. These foundations developed into large academies and have established College departments, so that today they send forth their graduates with the Bachelor of Arts degree.

3. McCann, The History of Mother Seton's Daughters, p. 36, 37.

In 1840, in response to the urgent request of Bishop de la Hailandiere of the diocese of Vincennes (now Indianapolis), Indiana, Mother Theodore Guérin and her five companions, Sisters of Providence from Ruille-sur-Loir, undertook the establishment of a foundation at St. Mary-of-the-Woods. Impressed by the majesty of the forests which stretched unbroken in every direction, the founders named the place Sainte Marie des Bois.

An Academy was opened in the spring of 1841, and the first student was enrolled July 4th, of that year.[4] The foundress, Mother Theodore, was a woman of exceptional ability, having received in France the medallion decoration of the French Academy for proficiency in teaching. Notwithstanding the small attendance at the beginning, she offered in the academy at St. Mary's a curriculum comparable with that of the best schools of culture for girls in her native country.[5] In 1846 the Academy had 46 pupils, twenty-five of whom were boarders.[6] This same year the Sisters of Providence, seeing the need of education for women and looking to the future, obtained from the Indiana State legislature the power to confer academic degrees. By an amendment to this charter, St. Mary-of-the-Woods was empowered to confer higher degrees of education. The College Department was opened in 1909. It is recognized as one of the foremost among the educational institutions of the country.

The Sisters of Charity of the Blessed Virgin Mary established an academy at Dubuque in 1843, under the auspices of the Rt. Rev. Matthias Loras, the first Bishop of the diocese. This congregation, which had its inception in Dublin, Ireland, came to

4. Golden Jubilee of St. Mary-of-the-Woods, p. 28.
5. Life of Mother Theodore, p. 215.
6. The Catholic Almanac, 1846.

America in 1833, and chose Philadelphia for a field of labor. After their arrival in this country, the Sisters organized themselves into a community under a rule of life drawn up by Father Donaghoe, who was at that time pastor of St. Michael's Church, Philadelphia.[7] They were to devote themselves to educational work. Mother Mary Clarke was the first superior.

At the invitation of Bishop Loras, the community came to Dubuque to begin a foundation in the West. Dubuque was then a frontier town of a few hundred inhabitants, the centre of a vast diocese embracing that part of the Wisconsin Territory lying between the Mississippi and Missouri Rivers.[8] St. Mary's Academy was at once opened. In 1846 the school was flourishing, having an attendance of sixty pupils.[9] The instruction comprised the branches taught in the best schools of the country. Due to the encroachments of the city, a change of location became necessary and the school was removed in 1881 to its present site. After an era of increasing prosperity, a College Department was opened in 1901. The outgrowth of St. Mary's Academy is Mt. St. Joseph's College.

At Bertrand, Michigan, the Congregation of the Sisters of the Holy Cross was established in 1844. This community was founded at Le Mans, France, in 1841, by Abbe Moreau, Professor of Divinity in the Seminary and Canon of the Cathedral.[10] The first Sisters of the Congregation arrived at Notre Dame two years later, in response to the appeal of Father Sorin. The village of Bertrand, a few miles from Notre Dame, was one of the missions under

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7. Dehey, Religious Orders of Women in U. S., p. 111.
8. Shea, Vol. III, p. 702.
9. The Catholic Almanac, p. 1846.
10. Dehey, p. 43.

the spiritual care of the Fathers of the Holy Cross and, at the suggestion of Father Soria, the Sisters located there.

There was an immediate impetus given to school work. St. Mary's Academy was opened for the education of young ladies and in 1850 it showed an enrollment of fifty boarders.[11]

The following year the State of Michigan recognized St. Mary's and granted a charter. In 1855, the entire institution was moved from Bertrand to the present site of St. Mary's, about a mile west of Notre Dame, near South Bend. Before the opening of the Academic year, 1855-1856, the institution had a legal existence and was recognized by the State. St. Mary's of the Immaculate Conception, as the new home of the Sisters was named, grew rapidly and ultimately developed into the present St. Mary's College. In 1898, the College was empowered to confer degrees of higher education and today the institution holds a high rank among educational institutions of its class.[12]

The Sisters, Servants of the Immaculate Heart of Mary, opened St. Mary's Academy at Monroe, Michigan, in 1845. This Congregation of Sisters was founded that same year by Rev. Louis Gilet, the Superior of the Redemptorist Fathers at Monroe, with the approval of Rt. Rev. Peter Lefevre, Bishop of Detroit.[13] Its purpose was to supply religious teachers for the education of youth. The Congregation has always given special attention to higher education.

St. Mary's Academy prospered and was chartered by the State. By an amendment to the original charter, it was authorized to confer higher degrees.

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11. Story of Fifty Years, p. 43.
12. Dehey, Religious Orders of Women in U. S., p. 143.
13. Ibid. p. 161.

A College Department was opened in 1906. St. Mary's is the oldest Catholic institution for higher education of women in Michigan.

St. Francis Xavier Academy was established by the Sisters of Mercy from Pittsburgh, in 1846, at Chicago, Illinois. The Congregation of the Sisters of Mercy was founded in Dublin, Ireland, in the year 1827, by Catherine Elizabeth McCauley. The foundation of the Community in America dates back to the year 1843, when a colony of seven Sisters of Mercy with Mother Francis Ward as Superior arrived in Pittsburgh.[14] In response to a call to Chicago, by its first Bishop, Rt. Rev. William Quarter, the Sisters established a foundation in the diocese with Sister Mary Agatha O'Brien as Superior.

In the beginning, St. Francis Xavier Academy received only day scholars, but before the opening of the academic year, 1847, new buildings were erected for the accommodation of boarders. This same year the institution received a liberal charter from the legislature of the State. The Academy soon numbered two hundred pupils.[15] In March, 1912, a new charter was sought for the Saint Francis Xavier College and was obtained. Post graduate students had been on the Academy register at various times, but no systematic undergraduate course leading to a degree was offered previous to that time.[16]

In 1850 the Dominican Sisters of the Holy Name Congregation established St. Catherine's Academy at Monterey, California. This was the first Convent school in the State. The Community was introduced into the United States by Mother Mary Goemaere, a nun of the Second Order of St. Dominic in Paris.

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14. Dehey, Religious Orders of Women in U. S., p. 150-153.
15. Reminiscences of Seventy Years, p. 37.
16. Illinois Catholic Historical Review, p. 367.

Accompanied by two postulants from one of the convents of the Third Order established by Lacordaire, she answered the appeal of the newly consecrated Bishop of Monterey, Rt. Rev. Joseph Alemany, and came to America. At Somerset, Ohio, the two French postulants were exchanged for Sister Mary Francis Stafford, professed, and Sister Mary Aloysia O'Neil, yet a novice. Mother Mary, with her companion Sisters, set out for California.[17]

During the same year St. Catherine's Academy was opened for the training of young ladies. The house selected for the purpose was of the unattractive adobe type. In 1825 the Sisters were unable to accommodate all their pupils, owing to the increased attendance. As a result they purchased a hotel which was being erected. In 1854 St. Catherine's was removed from Monterey to Benicia. The College Department was erected in 1889 and the institution became known as Dominican College. The College is situated at San Rafael and is accredited to the University of California.[18]

The curriculum in the Academies of this period embraced the elementary branches together with English, French, Geography and History. The elements of Astronomy, Moral and Natural Philosophy, Chemistry and Botany were also taught. A course of instruction was given in Music, Drawing, Painting, Domestic Economy, Embroidery, Plain and Fancy Needle Work.[19] The Sisters of Charity at Emmitsburg offered a course in Bookkeeping and special courses in Latin and Spanish. The charges for board and tuition were on an average one hundred and fifty dollars a year.

Each department was divided into classes to suit the capacity, age and proficiency of the young

17. Dehey, p. 192.
18. Dehey, Religious Orders of Women in the U. S., p. 195.
19. Catholic Almanac, 1846.

ladies. The aim of instruction was cultural. A general examination was held immediately before the vacation and was followed by distribution of premiums.

The government was mild, but firm and regular. The affectionate vigilance of the Sisters secured a willing observance of the rules. Pupils of all denominations were admitted without distinction. Uniformity required that they should attend divine worship, but no encroachment was made upon the liberty of conscience. The Academies furnished many vocations to the Sisterhoods and sent forth large numbers of cultured and educated young women.

CHAPTER V.

Characteristics of the Catholic College of the Period.

The work of Catholic collegiate education in the United States from the day when Georgetown opened its doors to the year 1850, has been a most interesting study. The difficulties experienced during this period of educational development were manifold. After the Revolutionary War, Catholics found themselves free to practice their religion. Together with this religious freedom, emigration brought a steady increase in members to the Church from the countries of Europe. The opening up of the West attracted many Catholics to the great region beyond the Alleghenies. The organization of the Church in America was to be placed upon a permanent foundation. It was the brick and mortar period in church building. Churches and chapels had to be erected, missions had to be established and missionaries found to care for the spiritual needs of a rapidly increasing population. The laborers were few and entirely inadequate to the need. The older missionaries, mostly members of the suppressed Society of Jesus, were fact passing away. Their places, if possible, were to be filled by a native clergy.

It would be difficult to overrate the extent of assistance given our needy missions during these times by the French Nation. Not only did France afford us a large supply of French priests, but of French money as well. The Sulpicians exercised an influence of first importance, which was especially marked in the field of education. It was not at all remarkable that several of them became bishops in the

young Church of the new world. They shared the conviction of Bishop Carroll that Catholic education was of vital importance for the future of Catholicity in the United States; that the success of the Church was to be proportionate to the successful establishment of Catholic colleges, seminaries, and schools. Many of them, like the old Jesuit missionaries, combined the office of priest with the duties of the schoolmaster.

In the foundation of our early Catholic colleges, French influence was paramount. St. Mary's College in Baltimore, and Mount Saint Mary's College at Emmitsburg, owe their origin to the noble aims of the exiled clergy of France. Bishop Portier, of the diocese of Mobile, found ready assistance in his old home of Lyons for the establishment of Spring Hill College. Besides several priests and several seminarians who volunteered for educational and missionary work in his diocese, he received a donation of 30,000 francs from the Archbishop of Lyons for the foundation of the College. The Eudist Fathers from France and the French Jesuits furthered the educational progress of this foundation. Bishop Bruté returned from France in 1836 with nineteen priests and seminarians together with a large donation of money. An immediate impetus was thus given the work of religious and educational development in the diocese of Vincennes. Bishop Flaget, of the diocese of Bardstown, found the French Jesuits ready to serve him, when, in 1832, St. Mary's College was transferred to their care. Bishop Dubois, of the diocese of New York, collected funds to the extent of eighteen thousand dollars in his native land for the execution of his educational plans. Largely through the influence of Bishop Dubourg, the Association for the Propagation of the Faith was organized at Lyons in 1822. From this

source considerable financial assistance was received for the foundation and support of Catholic educational institutions. When the leaders of the Catholic educational movement in the United States were forced to appeal to the religious Orders of Europe for teachers to meet the educational needs of the increasing population, France again came to our aid and sent to our shores the Congregation of the Holy Cross and the Brothers of Mary for the education of young men, and the Sisters of Providence and the Sisters of the Holy Cross for the education of young women.

To Belgium, likewise, the Church in America owes a debt of gratitude for missionaries in the field of education during this period. Six young Belgians under the leadership if Father Van Quickenborne established a community of Jesuits in the Missouri province. Through their educational efforts the foundation of St. Louis University was laid. From this center radiated the educational and missionary activities of the Jesuits in the Trans-Mississippi region. The two Belgian priests, Father Vanderpool and Father De Bruyn, proved able leaders in the establishment of St. Philip Neri's College under the auspices of Bishop Résé of the diocese of Detroit.

Raising money at this time for the advancement of educational institutions was a difficult problem. Wealth was not found to any extent among the Catholic people. The Leopoldinen-Stiftung, or Association for Aiding Missions, gave generous financial assistance to the diocese of Cincinnati and the dioceses formed from it. Without this aid the development of the Catholic educational system would have been impossible in these dioceses.[1] This As-

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1. Burns, The Catholic School System in the United States, Vol. I, p. 251.

sociation was formed at Vienna through the efforts of Bishop Résé, while vicar-general of the diocese of Cincinnati.[2] Non-Catholic colleges at the time obtained financial aid by lotteries. St. Mary's College in Baltimore during the presidency of Father Dubourg, obtained money in this manner. In return for this privilege which he obtained from the Legislature, Father Dubourg contracted the obligation of maintaining St. Mary's College for thirty years or forfeiting $30,000.[3]

Our first efforts at collegiate instruction were naturally humble attempts. Bishop Carroll speaks of Georgetown College at the time of its foundation as Georgetown Academy. Mount Saint Mary's College had its class of "Minims" and many of the elementary branches were taught. St. Joseph's College in Kentucky originated in the basement of the seminary at Bardstown. Its sister institution. St. Mary's at Lebanon, commenced classes in an old stone distillery. Father William Byrne, the founder, was the sole member of the faculty and the only officer of the College. Bishop England, in founding the Philosophical and Classical Seminary, had to assume the presidency of both institutions and do most of the teaching besides.

In the beginning, college foundations developed under diocesan organization. The bishop of the diocese and his clergy constituted the faculty. This arrangement did not prove successful. The priests conducting classes had pastoral duties imposed on them at the same time and were unable to give the necessary attention to educational work. It was therefore, very often necessary to secure the assistance of lay teachers. With difficutly the diocesan authorities sustained the colleges financially; and

2. Shea, Vol. III, p. 633.
3. Memorial Volume of Centenary of St. Mary's Seminary, Baltimore, p. 10.

several of the colleges were forced to discontinue. Others were turned over to the direction of religious Orders. In connection with many of the colleges, seminaries were established, the seminarians teaching the lower classes in the College department, and in this way earning the means of their support. Aside from the economic considerations that prompted the adoption of this system, it was claimed that the young teachers received a practical appreciation of the value of knowledge. This system prevails at Mount Saint Mary's College at Emmitsburg today.

The religious orders are well represented in the foundation of the collegiate institutions of the period. The Jesuits, the Sulpicians, the Dominicans, the Lazarists, the Congregation of the Holy Cross, the Augustinians, the Benedictines, the Franciscans, the Brothers of Mary—these names represent a body of teachers who at this time undertook the establishment of higher educational foundations. The Jesuits were particularly active. During this period St. Louis College in Missouri, St. Joseph's College and St. Mary's College in Kentucky, Spring Hill College in Alabama, The Athenaeum in Ohio and St. John's College in New York were transferred to the care of the Jesuits. Without their unselfish devotion these collegiate institutions would have been unable to survive.

An idea of the branches of study regarded at this time as essential for a liberal education may be gained from the report of the committee of St. Louis University on the studies and requirements necessary for taking the degree of A. B. and the higher degre of A. M. This report, as adopted by the board of trustees, on July 28, 1838, was as follows: "First, that the classical course shall comprehend a competent knowledge of the Greek, Latin, and English

languages; of geography, use of globes, ancient and modern history, logic and principles of moral philosophy, including ethics and metaphysics; of rhetoric and mathematics, including arithmetic, algebra, plane and solid geometry, triginometry, surveying, mensuration, conic sections, and the principles of natural philosophy."[4] This curriculum was modeled on the Ratio Studiorum which in 1832 was thoroughly revised and adapted to modern requirements. The branches specified in the above schedule of studies were apparently then taught in all institutions professing to impart higher learning.

The degree of A. M. was to be given to the alumni who after having received the degree of A. B. had devoted two years to some literary pursuit. It was further provided "as to graduates of other colleges or universities that shall apply for the degree of A. M. it shall be required that they produce the diploma of A. B. and testimonials that, after their graduation, they have devoted at least two years to some literary pursuit."[5]

The curriculum of Georgetown College was a similar one. Its course of studies was revised under Father Thomas Mulledy, who became President in September, 1829.[6] He raised the standard of the College to a higher plane and strengthened his administration by engaging a superior corps of professors and teachers. In the year 1844, the College curriculum was broadened so as to include the science of chemistry within its scope.[7] At the commencement of that year the various branches of that science were made the sole subject of effort in declamation.

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4. Hill, History of St. Louis University, p. 56.
5. Ibid. p. 57.
6. Shea, History of Georgetown College, p. 90.
7. Smith, Jas. Easby, Georgetown University, Vol. I, p. 82.

The Revolution in Europe in 1848 brought to Georgetown several eminent Jesuit Fathers who had been compelled to flee from Rome and find refuge in America. Among them were such scholars as Father Angelo Secchi, the famous astronomer, and Fathers de Vico, Sestini, Rosa, Cavio, the two Tonfiorgis, and Fathers Tomei, Malza, Armellini, Bixio, Pianciani and Brunego. Some of these fathers at once became identified with faculty work in the College, while others devoted themselves to literary researches.[8]

In the colleges of this period, the classical course occupied either six or seven years. Commercial subjects and the primary branches were also taught. In St. Louis University the classical course comprised six classes, each requiring a year for its completion. They were styled philosophy, rhetoric, poetry, first, second, and third humanities. In this scheme of classes, based on the Ratio Studiorum, the foundation was laid by the knowledge of words, their forms and etymology. Words were next formed into sentences which syntax rendered precise and correct. Copiousness and elegance of diction were taught by poetry and rhetoric. Meanwhile the many accessory sources of erudition such as history, geography, and antiquities, in addition to the elementary branches of mathematics, had been kept open to the youthful mind. The reasoning powers were now disciplined by logic and metaphysics and the mind of the student was developed for the study of physical science and higher mathematics. The whole sphere of what nature offered to man's knowledge was embraced in the course of philosophy.[9] The classical course of study was later

8. Smith, Jas. Easby, Georgetown University, Vol. I, p. 85.
9. Hill, Historical Sketches of the St. Louis University, pp. 105, 152.

prolonged by one year. It comprised two departments—the collegiate, including philosophy, rhetoric, poetry and humanities; and the academic, including three grammar classes.

A different nomenclature was used to designate the classes in the non-Catholic colleges of the United States. Their course of corresponding studies included four classes. The first year men were known as "freshmen" or novices; the second year men "sophomores." This term is of uncertain etymology and was imported from Cambridge University, England, where it is no longer in use. The third year men were called "juniors;" the fourth year men "seniors." These institutions required the fulfillment of preparatory studies before candidates were admitted into their regular courses.

In the Calendar of Mount Saint Mary's College for the academic year 1836-1837, it is stated that the system of education of the College embraces the various arts and sciences usually taught in Colleges. A competent knowledge of the Greek and Latin languages and Literature, of Mathematics, Natural Philosophy and Chemistry, Logic, Moral and Intellectual Philosophy, Geography, Rhetoric and History, was by the statutes of the College, indispensable for graduation. Special courses were offered in the modern languages, French, Spanish, and German. The modern languages do not appear as necessary for graduation in the curriculum of the colleges of the time.

Those who received the degree of Bachelor of Arts at Mount Saint Mary's College were required to write and deliver discourses approved by the faculty. To be admitted to this degree, it was necessary that the candidate should have gone through at least the last year of the course in this institution and have acquitted himself creditably both in the

private and public examinations. The regulation for receiving the degrees of A. M. was similar to that of the other colleges. The course of instruction requisite for graduation occupied seven years. A division of the classes was later made into those of the College Department and those of the Preparatory course. The course of instruction in the College Department now embraced four years, while the course of studies in the Preparatory Department covered three.

The educational influence of Mount Saint Mary's College during this period was far-reaching. This institution became the venerated Alma Mater of bishops, priests, and laymen, who have contributed largely to the development of the Church and of Catholic education in our land. Their interest in the education of youth was not merely a passive sentiment but an active impulse that sought expression in the foundation of a number of colleges.

Bishop Dubois, the founder of Mount Saint Mary's College, made three unsuccessful attempts to establish a seminary and college in the diocese of New York. Bishop Hughes, who was appointed his coadjutor, was the founder of St. John's College, Fordham University, in 1841. Bishop Bruté established St. Gabriel's College and Seminary in 1836 at Vincennes. As a professor at Mount Saint Mary's College, he was universally esteemed for his ability and scholarly tastes, and had perhaps the largest share in the training of the group of great ecclesiastics whom Mount Saint Mary's gave to the Church during those fruitful years.[10] Bishop Whelan started St. Vincent's College and Seminary at Richmond in 1841. At Chicago, Bishop Quarter founded a college thirty days after his arival. Not

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10. Burns, The Catholic School System in the United States, Vol. I, p. 349.

content with a college, he planned a university and in 1844 secured a charter for the institution which was known as St. Mary's of the Lake. This influence exerted by Mount Saint Mary's College in the spread of Catholic education was further manifested in the establishment of the educational foundations of St. Joseph's College at Bardstown, Kentucky, by Rev. George Elder in 1819, of St. Mary's College at Lebanon, Kentucky, by Rev. William Byrne in 1821, and of St. Mary's College at Wilmington, Delaware, by Rev. Patrick Reilly in 1839. Calvert College at New Windsor, Maryland, was founded in 1846 by Mr. Andrew H. Baker also a graduate of Mount Saint Mary's College.

In the non-Catholic colleges of the period, the ancient classics were taught. The learning of their grammars and the translation of their literatures constituted the chief material and method of instruction. Considerable progress was made in Mathematics. The modern languages had gained a regular, though slight, place in the curriculum. Rhetoric held an important place. General history, both ancient and modern found a small place. Chemistry was presented largely in lectures and in a few simple experiments performed by the teacher in the presence of the class. In Physics, elementary courses were offered. Botany, Astronomy, and Zoology were taught in their elements, and largely in a descriptive way. Geology had, next to Chemistry, secured a proper place. In the Senior year Philosophy was dominant.[11]

The course of study in the collegiate curriculum has grown, as the field of knowledge has expanded. During this period there were tendencies towards an intensive study of natural science, which in the

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11. Thwing, A History of Higher Education in America, p. 430.

second half of the century reached the proportions of a great scientific movement.

The scientific course of studies, as distinguished from the classical course, was then developed in both Catholic and non-Catholic colleges.[12]

Of the undergraduate interests of the period, the most significant was the organization of literary and debating societies. Strong societies for debate were established in all colleges. The spirit with which these debates were entered into helped to form the most important association of students. The Philodemic Society of Georgetown College was early established chiefly for the purpose of debate.[13] Its object was the promotion of eloquence and the cultivation of public spirit among the members. The Philomathean Society at Mount Saint Mary's College was an important factor in the life of the students. From the records of the minutes, the meetings of the society were serious. Much attention was given to debates and declamation.[14] The Philalethia Literary and Debating Society in the University of St. Louis began almost with the foundation of the institution.[15] It was always prosperous and served as a means of further culture to students more advanced in their classes, which perhaps could not have been otherwise supplied at all. These societies promoted unity of spirit among the members as well as loyalty to the college.

Physical training was sometimes of a practical character. Many of the older students were afforded exercise through labor on the farm and in clearing the grounds of the college.

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12. Notre Dame University sent forth its first graduate with the degree of B. S. in 1865. See History of University of Notre Dame, p. 96.

13. Shea, History of Georgetown College, p. 92.

14. The Story of the Mountain, p. 439.

15. Hill, Sketches of the St. Louis University, p. 82.

In 1836 a Company of Cadets was formed at Mount Saint Mary's College. There were twelve parades a year, and uniform drill was held every Thursday.[16] This same year a military company was formed at Spring Hill College.[17] The students paraded the streets of Mobile with fife and drum and wooden guns. Baseball was not yet an academic activity. Kicking or catching ball was an enjoyable pastime. The vast athletic interest of present day undergraduates grew with the development of the gymnastic system during the last half of the century. Hand ball was a recognized sport. Trapping, fishing, gunning, swimming, sleighing, and skating were favorite amusements.

In the field of journalism there were modest publications. Pamphlets and class papers were issued for the presentation of essays.[18] As early as 1842 a monthly called "The Mountaineer" was published in manuscript at Mount Saint Mary's College, and was enjoyed immensely by the students in those days of few newspapers.[19] The impressions of the college youth were expressed in poetry more than in prose. The theme of these poems has usually been sentimental, satirical, or humorous.

The discipline of the college considered religious training of the first importance in education. Religious societies for the cultivation of virtue and piety were organized under the patronage of the Blessed Virgin.[20] The day was begun with morning prayers in common and attendance at Mass and closed with night prayers. Catholic educators have

16. The Story of the Mountain, p. 356.
17. Spring Hill College, 1830-1895, Annals, p. 44.
Georgetown College organized a military company 1851; Gonzaga College in 1853.
18. Shea, History of Georgetown College, p. 100.
19. The Story of the Mount, p. 422.
20. Smith, Jas. Easby, Georgetown University, p. 66; Taafe, St. John's College, Fordham, p. 129.

always held that knowledge for its own sake is worthless. The end of all science should be to purify and ennoble and only a knowledge used according to the dictates of right reason and morality can purify and elevate. The hours of study and the regular attendance at the various college exercises were safeguarded. Dormitories and study-halls were conducive to uniform discipline and regular hours of study. The students were taken for visits into the neighboring towns and for hikes through the country under the supervision of teachers or prefects. There were the usual instances of youthful petulance and waywardness. Corporal punishment was not unknown. The "Jug" was a peculiar feature of the college institution. This place of solitary confinement was the sure destination of those who were charged with repeated misdemeanors.[27] Penal offences were punished by the offender being compelled to memorize three hundred lines. Insubordination and projected revolts were put down by the expulsion of the leaders.

The cost of board and tuition reached its maximum at two hundred dollars per annum. There were extra charges for special courses of study. A monthly pittance was allowed the students by the College rules. The life of the college was simple and comparatively free from distractions. Luxuries were still unknown. The large schedule of social affairs and the increase in the expenses of the student in the present-day colleges have been the outgrowth of the extensive social activity and increase in living in the general community.

The commencement exercises were very lengthy. They lasted at times for at least five continuous hours. There were orations, essays, and poems in Greek, Latin, Spanish and other languages. Dram-

27. Shea, History of Georgetown College, p. 157; The Story of the Mount, p. 538.

atic playlets adapted from Shakespeare or the presentation of a French or Spanish play were part of the commencement program. The exercises were largely attended and special efforts were made to entertain the spectators particularly with the music which was made one of the chief factors of the program. Toward the close of the period the commencement exercises were shortened and the entire program was reduced to plain English.[22]

The Catholic College of this period is indicative of the status of higher education in America at this time. The colleges of this period, both Catholic and non-Catholic, stand in striking contrast to the collegiate institutions of our own time. Judged by present-day standards, they were poor indeed; but nevertheless, they command our admiration. It is true they had neither the noble buildings, nor the wealth of courses, nor the splendid equipment in laboratories, nor the academic customs of today; but they were a vital force in maintaining intellectual ideals. They could not boast of endowment funds, such as colleges of the present are blessed with, but they gave an education adequate to their time and conditions. This is the more remarkable when we consider Catholic colleges. They are but a part of the independent educational system which was established and maintained by the Church during this period for the religious education of her children. Her early college foundations are a tribute to Catholic sacrifice and Catholic service in behalf of the educational life of this country. The early decades of the nineteenth century witnessed the foundation and growth of our colleges; the last half of the century furthered this growth; the present century has the duty of continuing their growth and perfecting their development.

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22. Shea, History of Georgetown College, p. 136.

SUMMARY.

In the review of the history of the Catholic Colleges of the period, we are impressed with the large number of collegiate foundations undertaken during this comparatively short space of time. It is remarkable that in the midst of the toil and turmoil of colonial days the Church should have made any advance in higher education. Yet, under the Jesuits, as pioneers of the Faith, three colonial foundations of higher learning were established at a time when the religious and educational progress of the Church met with only discouragement and persecution. The era of religious and educational freedom subsequent to the Revolutionary War, stimulated the organization of Catholic educational foundations. The establishment and maintenance of primary schools would have been in itself a gigantic task, but along with this system of Church schools developed colleges and universities. From the foundation of Georgetown College in 1789, to the year 1850, thirty-eight institutions of higher education were started. Ten of them enjoyed but a brief period of usefulness, yet these foundations are evidence of the educational anxiety of the Church for the intellectual growth of the people. In 1850, twenty-eight foundations were in operation, eighteen of which were chartered institutions, while seven held the rank of universities.

During the first half of the period (1789-1850) the common branches taught in the College Departments were Latin, Greek and Mathematics. These subjects represented the leading pursuits of College training. Natural Philosophy was a required branch of study. History was an adjunct of the classics.

Philosophy was dominant in the last year. Special courses were offered in the modern languages. The most impressive addition made to the course of study in the second half of the period was in the field of science. Chemistry was the first to secure a proper place.

Academies for the higher education of young ladies were established under the direction of religious teaching communities of women. These schools made no pretensions to collegiate rank. The aim of instruction was cultural and the course of study was commensurate with the educational needs of young ladies of the time.

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VITA.

Francis Patrick Cassidy was born at Danbury, Connecticut, August 3, 1895. He received his elementary education at St. Peter's Parochial School, and his secondary training at the Public High School of the same city. In September, 1911, he entered Mount Saint Mary's College, Emmitsburg, Md., where he was graduated in 1915 with the degree of A. B. Two years later he received from the same institution the degree of A. M. His theological course was made at Mount Saint Mary's Seminary, Emmitsburg, and he was ordained to the priesthood in Hartford, Connecticut, by the Right Reverend John J. Nilan, D. D., on August 15, 1919. During the next two years he was an instructor at Mount Saint Mary's College. In September, 1921, he entered the School of Philosophy of the Catholic University of America and pursued courses in Education under the Very Rev. Dr. Patrick J. McCormick, and Rev. Dr. Edward B. Jordan; in American Church History under Rev. Dr. Peter Guilday; in Psychology under Rt. Rev. Edward A. Pace. To all his professors, the writer expresses his sincere gratitude and appreciation.

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